





Division

Section









Digitized by the Internet Archive  
in 2015

# The Missionary Review of the World



VOL. XLI OLD SERIES

VOL. XXXI NEW SERIES

Founded in 1878 by  
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief, 1888 to 1911  
REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1918

---

EDITOR

DELAVAN L. PIERSON

EDITORIAL ASSOCIATES

REV. S. B. ROHOLD, F.R.G.S.  
*Statistics and Foreign Exchanges*

MRS. E. C. CRONK  
*Best Methods Department*

MRS. WM. H. FARMER  
*Woman's Foreign Mission Bulletin*

MRS. O. R. JUDD  
*Woman's Home Mission Bulletin*

MRS. F. M. GILBERT and MISS HENRIETTA HYSLOP,  
*News from Exchanges*

EDITORIAL COUNCIL

REV. ALFRED WILLIAMS ANTHONY, D.D.  
MISS BELLE M. BRAIN  
REV. WM. I. CHAMBERLAIN, PH.D.  
MRS. E. C. CRONK  
REV. RALPH E. DIFFENDORFER  
W. E. DOUGHTY  
MRS. WILLIAM H. FARMER  
REV. W. H. GRIFFITH THOMAS  
HARRY WADE HICKS  
REV. S. G. INMAN

REV. GEORGE HEBER JONES, D.D.  
MRS. O. R. JUDD  
MRS. HELEN BARRETT MONTGOMERY  
MRS. PHILIP M. ROSSMAN  
REV. EGBERT W. SMITH, D.D.  
REV. F. C. STEPHENSON, M.D.  
FENNELL P. TURNER  
REV. CHARLES L. WHITE, D.D.  
REV. STANLEY WHITE, D.D.  
JOHN W. WOOD, LL.D.

---

PUBLISHED BY THE

MISSIONARY REVIEW PUBLISHING COMPANY, INC.

156 FIFTH AVENUE, NEW YORK

ROBERT E. SPEER, *President*  
FRANK L. BROWN, *Vice-President*  
WALTER McDougall, *Treasurer*  
DELAVAN L. PIERSON, *Secretary*  
PROF. HARLAN P. BEACH

MRS. HENRY W. PEABODY  
FLEMING H. REVELL  
DICKINSON W. RICHARDS  
MISS ANNA T. VAN SANTVOORD  
REV. CHARLES R. WATSON, D.D.

COPYRIGHT, 1918  
BY THE  
MISSIONARY REVIEW PUBLISHING COMPANY, INC.

---

*Printed in the United States*







DR. W. T. GUNN ITINERATING IN THE NEW HEBRIDES  
The missionary and his helpers are passing a very dangerous mountain path

LIBRARY OF PRINCETON  
SEP 6 1918  
THEOLOGICAL SEMINARY

# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLI.

September, 1918

NUMBER  
NINE



## THE NEW ERA FOR WOMEN IN ASIA

THE emancipation of women in the Orient is progressing rapidly. From being the slave or the plaything of man, kept in seclusion and in ignorance in many lands, woman is throwing aside the veil, is coming out of the zenana, is entering school and college, and is taking her part in civic life. The Christian missionaries are directly responsible for this awakening. They first inspired and directed it. Today there are colleges, as well as schools, for women in India, in China, and now in Japan. These are being mothered by the Christian women in America and are destined to play a large part in the development of Asia.

The Woman's Christian College was opened in Tokyo, Japan, last April, and was marked by impressive exercises. Before the hour set, all space reserved for friends and visitors was packed, and only the central section of the hall was left vacant for the student body. "A thrill went through the audience," writes Rev. A. K. Reischauer, "when, accompanied by music, the first class admitted to this new institution came in double file and took their assigned places. To many, who during the past seven or eight years had prayed and worked for the establishment of this college, this seemed like an epochal event, for the bright and earnest faces of these 84 young women looked like the dawn of a new era in Japanese life and civilization."

President Nitobe, who read the Imperial Rescript on Education, afterward made the main address of the day. He pointed out the great need of an institution of this sort which intends to place such great stress upon an education that develops in the student broad sympathies and real strength of character. He showed how Japanese education is lacking in these fundamental qualities and outlined the grade and scope of the work which the college is undertaking.

It is already becoming clear that the new institution will naturally draw very heavily from the best families in all parts of the land who want to give their daughters the advantages of a higher education, but who are anxious to have them in the safe atmosphere of a Christian college while they are away from home.

The college begins with 84 students, all enrolled in the preparatory year. Students from Girls' High Schools who applied for admission, were found to be not as uniform in their educational qualifications as they should be, so that one task of the college will be to equalize things as much as possible. The courses are the following: Liberal Arts, Japanese Language and Literature, English Language and Literature, and Business, including Social Service. After the school gets into permanent quarters it is expected that several other courses will be added, especially courses in Household Science, Pure Science, and Kindergarten Training.

The Japanese feel that what America and Canada have done in establishing this new institution is a real challenge which calls them to help support the movement. It is hoped that the permanent site for the school will be given by them, and as the school grows in influence it ought not be difficult to have it financed more and more by Japanese donors. A college of this nature will be a tremendous factor in bringing in the new era of woman, the era of Christian womanhood, dominated by a spirit of service and sacrifice.

### THE SOCIAL PROGRESS OF KOREAN WOMEN

**S**Ocial problems are presented by the modernization of women in the Orient. In Chosen even ten years ago the women, while not enslaved or entirely secluded, were domestic and separate from men. They kept much at home and when on the street wore picturesque green silk coats over their heads. In the Christian churches a partition separated them from the men and only Christian girls received any education.

With the coming of the Japanese, a great change has taken place. Japanese women in Seoul number over 32,000. Women have acquired new legal rights in the courts, including ownership of property and permitting divorce; they walk freely in the streets with uncovered heads; they mingle with men in the streets, trains, shops and theaters. Many churches now do not have a partition and some have mixed choirs. There is a spirit of freedom in the air which too often develops into license. Women are seeking an education and are entering into business and public life. One sphere which they have entered to great advantage is that of medicine and nursing. Many have been graduated as trained nurses and recently three fully qualified Korean women physicians were graduated in Seoul.

These changes in the social status and public life of women have

created problems which the missionaries must help to solve. The gospel of Christ, while it brings liberty, also brings new life and higher ideals with power to direct the new found freedom. Women, under Christian directions are learning how to care for and train their children, how to care for the sick and how to inspire men to higher ideals and service. But the need is much greater than the opportunity. Every school and hospital, says Mrs. Appenzeller, in the *Korea Mission Field*, is turning women away and the church classes cannot care for the many who seek to know a better way of life. Not one Korean woman in ten has any help in adjusting her mind and her habits to these new conditions and opportunities.. Poverty is bringing new temptations to many and the new openings in the industrial world are very attractive. The tobacco factory is the largest in Seoul and employs several hundred women and little children many of whom work for seven cents a day. The tragic results of child labor are already evident in crooked bodies and spiritless movements. Women are also employed in government printing works, and in Imperial cotton and silk mills. Japanese women are further advanced than the Koreans and many are forewomen in factories, ticket sellers on railways, telephone operators and shop girls.

The Christians in the Orient, both foreign and native, should study the problems connected with this new entrance of women into public and industrial life. The native churches may accomplish much by evincing an interest in toilers and in the application of Christian principles to their lives. Two foreign women are devoting their time to work among the Japanese working women. Christian social work should be conducted among industrial women in Korea if they are to be protected from evil and trained in the Christian life.

### INTERNATIONAL CHRISTIAN FORCES

**I**NTERDENOMINATIONAL co-operation is growing in America and Great Britain through the Federal Council of Churches and other inter-church movements. International Christian co-operation has also been fostered by the World Missionary Conference, the Young Men's and Young Women's Christian Associations, the World's Society of Christian Endeavor and other organizations.

The war is bringing Christians together in unusual ways, as, for example, in sending a deputation to the Allied Forces in Europe from the Young Men's Christian Association of Japan. Ambassador Morris, speaking at a mass meeting in Tokyo, said: "The Japanese Y. M. C. A. Deputation to the European front is almost as significant as the first mission sent to the West by the Tokugawa Government over fifty years ago. By that mission Japan signified her intention to end her isolation and join the western peoples in their forward march. Today, I believe this Deputation means that you are resolved to take your place along-

side the men of the West in standing for brotherhood and fair play and international law and righteousness."

### CHURCH UNION IN CHINA

**M**ANY Chinese desire a national Christian Church, based on faith in Jesus Christ and without any emphasis on particular forms of government, worship or minor points of theology. A step was taken in this direction when on April 16th a Provisional General Assembly of the Presbyterian Church in China was organized in Nanking. One organic church was thus formed out of the churches established by ten missionary bodies, namely, Presbyterian U. S. A., Presbyterian South, Dutch Reformed and German Reformed, from the United States; English, two Scotch and Irish Presbyterian from Great Britain; Canadian Presbyterian and New Zealand Presbyterian.

The Federal Council has also adopted resolutions favoring union with the churches of the London Mission and the American Board, both Congregational bodies. Delegates from these churches were heartily welcomed by the Council. There was some discussion of a creedal statement, but it was finally decided to continue as under the Federal Council, that is, each body working under its original symbols until the adoption of a statement by the regularly constituted Assembly.

The missionary spirit of the Chinese Church is well illustrated in the adoption of the following resolution: "On the occasion of the formation of the General Assembly of the Presbyterian Church of China, we would recognize the most important task before the Church to be the wider propagation of the gospel to meet the tremendous needs of vast areas of unreached fields. We, therefore, as one of the first acts of this General Assembly, appoint a committee of five to define the functions and draw up a constitution for a board of home missions, and to present the same to the presbyteries at the next General Assembly for ratification."

### WAR-TIME MISSIONARY DEMANDS

**T**HE Director of one of the largest Bible training schools in the United States writes in *The Sunday-School Times*: "The mission fields and the mission boards are calling as never before for men and women versed in the Scriptures and trained for the work of the mission fields. Recruits are wanted at once in large numbers to hold the lines of missionary advance steady while the battle for democracy is fought out in Europe. There is every indication that the cessation of hostilities will bring a greater eagerness of interest and a new receptivity of mind on the part of the non-Christian nations. Unprecedented calls are being made on the Institute by European, Canadian and American boards for men and women for the mission fields."

# EDITORIAL COMMENT



## UNIVERSAL RELIGIOUS LIBERTY.

**B**EFORE the war began, the problem of the meaning and extent of the principle of religious liberty was a living problem, with many elements of possible danger in it. It had developed interesting phases in Korea and Siam. In Korea the guarantee of liberty in the constitution of Japan was held to apply, but it was not given the same interpretation as in Japan. In Japan religions were allowed a freedom in the use of educational agencies denied to them in Korea. It was argued, however, that this was not an abridgment of religious freedom, as the limitations upon education in Korea were imposed on all forms of education by whomsoever conducted, and it was maintained by the Japanese government that religious belief and the propagation of religious belief, subject only to the police power of the State, were absolutely free.

In Siam there were no constitutional guarantees of religious liberty. There was and is indeed no constitution, nor any legislature to form one. The State is an absolute monarchy and the will of the King is law. The late King, however, the father of the present King, explicitly guaranteed to his people both in north and south Siam complete freedom of religion and laid on them no implication of disloyalty in case they embraced Christianity.

The present King renewed these assurances when as Crown Prince he visited America, and at the time of his accession his Minister of Foreign Affairs, replying to a letter of congratulation addressed to the King by the foreign missionaries in Siam, wrote:

“His Majesty desires me to express his sincere thanks for your good wishes and to assure you that, mindful of the excellent work performed by the American missionaries for the enlightenment of the people of this country, he will not fail to follow in the footsteps of his Royal predecessor in affording every encouragement to them in the pursuit of their praiseworthy task.”

Already before the war there were signs that these guarantees were in danger. The King was reversing the policy of his father in many regards. He decreed the substitution of the Buddhist era for the Gregorian which his father had adopted. In describing the moral instruction which is to be the basis of all teaching in the primary schools and which is to train the scholar “to be honest and truthful in all ways, to be able to appreciate his duty and responsibility to others, to be brave, but respectful and considerate; to understand his obligations to his parents, to his teachers, and to those in authority; to be patriotic, and to understand his duties to the state, not to be wasteful and extravagant, to be moderate, to be industrious, careful and diligent, that the

time spent in school be not wasted," the Ministry of Public Instruction specifies that "the subjects should be taught by instilling into the scholar the precepts of the Buddhist faith." In the public schools, in the police stations, in the army barracks, even by the keepers in public institutions like the insane asylum, there are regular Buddhist chants and prayers. The vow taken by the Wild Tigers, a sort of adult Boy Scout organization, contains a declaration of faith in Buddhism. In many powerful and pervasive institutional ways the King is pressing the Buddhist religion into the service of nationalism, not in impersonal, institutional ways alone, but by earnest and emphatic direct teaching. Both in speeches and in published articles he appeals to the people to realize that Buddhism is the national and ancestral religion, that the Siamese people should adhere to it steadfastly and practice it faithfully.

Absolute religious toleration and freedom has heretofore been a worthy boast of Siam. The imposition of religious tests as a condition of royal favor or of membership in the Wild Tigers or of holding office would make such a boast no longer possible, and would set Siam in the class of the small number of religiously intolerant states. Even in Turkey and Persia it has been possible for Christians to hold office and religious tests were abandoned in progressive states years ago. But in Siam a constraint which is in danger of becoming persecution, has already fallen upon some Christians, and it is understood and openly stated in many places that the King is opposed to the acceptance of Christianity by his subjects, and that he desires instead to see his people zealous in the practice of Buddhism. The result is that men convinced of the truth of Christianity are influenced to dissemble, and that other men, unconvinced, or wholly indifferent with regard to Buddhism, are led to feign a faith which is insincere. Is this wise? Is it not certain to undermine the very sincerity of national character which the King desires to produce? Would it not be far better to set men's minds free, to bid them seek the truth everywhere, and having found it, freely to live by it? The King is earnest in bidding the people not to be led into false imitation of foreign ways. With equal earnestness he bids them unquestioningly to imitate their own past. Would he not do better to bid them to seek and to imitate what is true wherever it is found, to accept nothing because it is Siamese or foreign, but only because it is true, and to reject what they do reject only because it is false? He wants to make a free and honest nation. He can only do it out of free and honest men.

The war has raised these issues in new and unexpected forms. The state has come to a new self-assertion and is subordinating all other influences and agencies to its own ends. This was the deliberately adopted theory of Germany, and in the effort to overthrow the theory other states have come perilously near to adopting it. In the process religion has had to face the danger of being made subservient to what



the state deemed its interest. Rome persecuted and sought to destroy Christianity, because it believed it to be at variance with the state interest. It knew nothing of the principles of religious liberty when the religion was one which it disapproved. If modern theories of the state become dominant with which Christianity is at variance, can Christianity hope for a continuance of the principle of religious freedom?

This is no speculative inquiry. Already we are meeting with new interpretations of liberty which challenge the rights heretofore accorded to religion. It is held that the Jewish nation disintegrated because of the conflict between the prophets and the kings, and because of the weakness of the kings in not silencing men who in the name of righteousness were really undermining the authority of the political power. Unless religion is willing to serve and support the State, some men are asking if it must not be bridled and held in check.

The missionary enterprise seems likely to have to face such questions in many lands. It has already been proposed in India that only state licensed missions should be allowed to operate and that preachers as well as doctors must be officially registered. The missions of some nationalities may be excluded altogether. The abrogation of the Capitulations in Turkey, though not recognized by the Allies, leaves other religions without any protection from Islam. There never was religious liberty in Turkey, but some of the makeshifts which served as substitutes are gone wholly now with the Capitulations.

The very terms of the phrase "religious liberty" are no longer fixed. What is the "religion" which is to be allowed freedom? Is it to be merely the speculation of men about another life or about the origin and end of the universe, or is it to be the body of moral ideals and sanctions which are to govern the present relations of men and nations? "Religion can be free," some say, "as long as it does not concern itself with the affairs of the state, but if it interferes with the nation at war or disturbs politics in peace it must have bounds set for it." So religion is no longer free save as the state may define in what sense it may function as religion in life.

And the term "liberty" is not fixed. Does it mean freedom to believe, or freedom to propagate belief, or freedom both to believe and to propagate belief and also to use any means of propagation its teachers may desire? That the state may or must exercise some police functions is not disputed even in America, where religious liberty is genuinely real. In Japan and Korea this police supervision is quite minute, and it seems possible that it will be more so in all lands after the war. How obstructive it may be will depend on the moral sentiment of the people toward the ethical fruitage of any religion which may be involved. A monogamist people will not allow, for the sake of their state, the propagation of a polygamous religion. It must be recognized that a polygamous people may have a similar policy toward a monogamous religion. It may be that the principle of reli-

gious liberty allows too much to such an influence, but we need to see the matter from other standpoints than our own.

The whole problem is likely to be complicated still more by the relations of the state to education. Germany is what she is by reason of the education of the past generation. All nations see now what an engine of power education is, and if they do not seek to control it themselves they may still desire to limit it so that its effects will be compatible with state interests. Religion, and especially the Christian religion, has always depended upon schools and felt that the maintenance of schools was essential to its life. Will our conception of religious liberty abridge the educational freedom of the Christian Church?

The world is facing many new problems and this is by no means one of the least. Is there any clear solution of it? Not by casuistry and subtle argumentation, but as a nation which believes in freedom we have a principle which will guide us. We know that democracy is imperfect, but we believe that the cure for the imperfection of democracy is more democracy, more responsibility laid on common men and the growth of common men in duty doing and in the knowledge of truth, that they may be fitted to bear more responsibility. And likewise the remedy for the evils of liberty is more liberty, provided it is liberty to know all the truth of God and of His world. If truth cannot prevail by its own power it cannot be made to prevail by any other power. The ending of the war and the principles of the new world order should include the recognition everywhere and in all nations of the right of full religious freedom—of freedom to believe and freedom to preach what we believe in accordance with the righteous moral law of the universe.

#### PRAYING VERSUS PROFANITY?

**I**S it worth while to pray? This question admits of but one answer to those who believe in God as revealed in Jesus Christ. There is danger, however, lest many men and women, feeling the danger for themselves and their loved ones in the present crisis, shall attach some superstitious value to formal prayer without reference to the conditions on which we have a right to expect answers to prayer.

Last month we called attention to the daily public summons to prayer in Washington and other places. Now we read that in response to a request signed by every religious organization in the city, the Federation of Woman's Clubs, the Christian Associations, the Woman's Christian Temperance Union and the Boy Scouts, the mayor of Oklahoma City has ordered that at nine o'clock each night the great siren of the Oklahoma Gas and Electric Company shall sound a signal for community prayer for the soldiers and for victory. It is urged that every one engage in silent or audible prayer for a short time. This, and similar movements, are an indication of the trend of thought through-

out the country. The people are awakening to the need of divine help in this crisis.

But while the people are calling on God in prayer at home, the almost universal custom of taking God's name in vain prevails in the Army and Navy. The testimony from everyone who has joined our fighting forces is that profanity and obscenity prevail. A young man who attended a training camp last summer reports that the officer in charge of the bayonet drill urged the young men to profanity, saying: "Come on, boys, let me hear you swear. Give it to the Hun up to the hilt." No doubt the profanity is for the most part thoughtless, but it is profanity none the less and the God to whom men pray declares that He "will not hold him guiltless that taketh His name in vain."

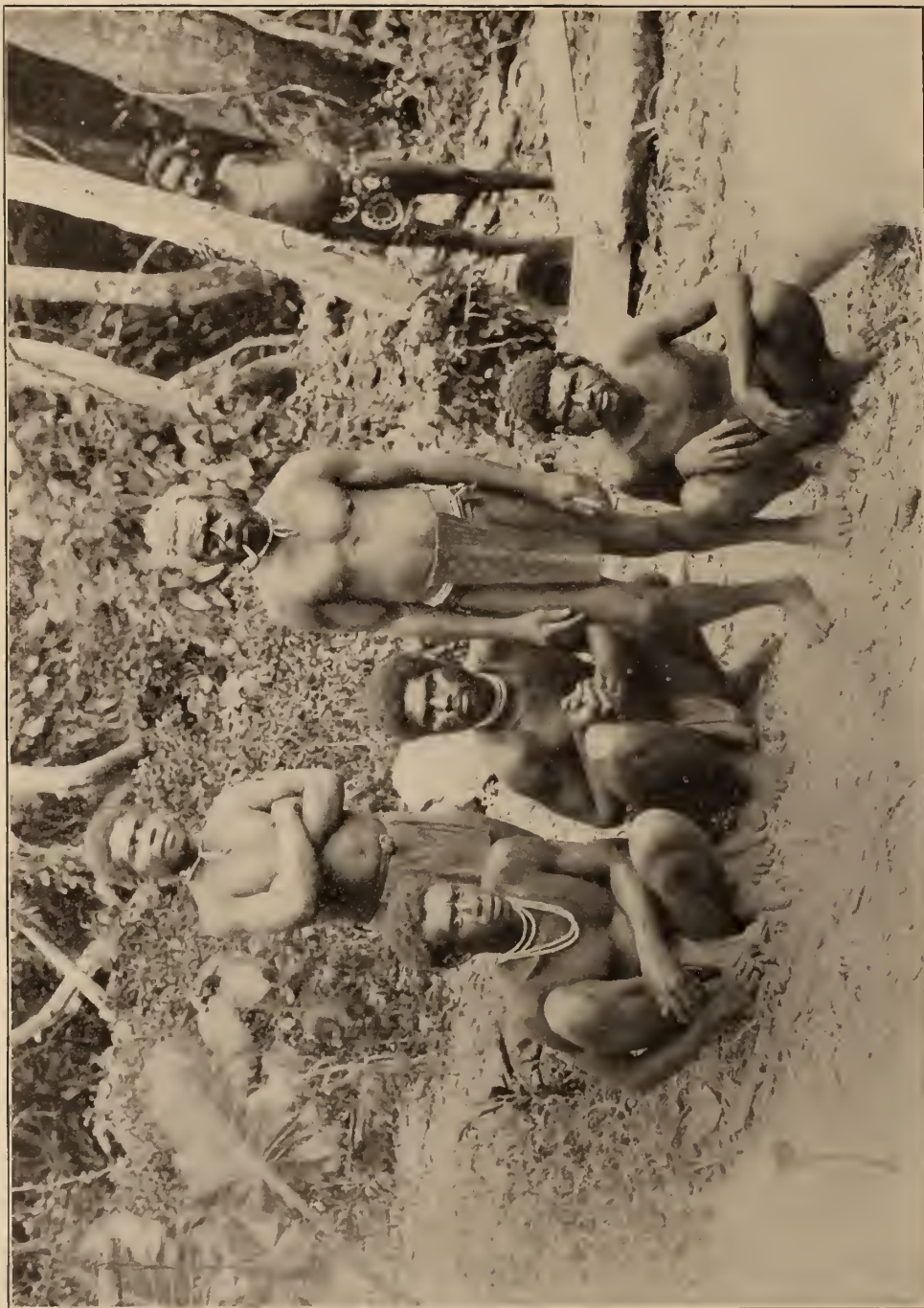
Thousands call on God at home for help while a million men, for whom we pray, profanely use His name in vain in the Army and Navy. Have British and Americans a right to expect that under these conditions their prayers will be answered by the God whose name is so blasphemed? It is time that a great crusade be started against profanity and obscenity among the men who are so bravely and unselfishly giving their lives to promote the cause of liberty and justice.

#### ATTENTION TO SOCIAL MORALITY

**M**ORE attention has been given to the question of social morality during the present war than ever before—and there is need of it. War lets loose the human passions and ordinary restraints, and there is need that special study be made and special precautions taken against laxity and general license. The prohibition movement, and "zone" system around camps are preventive steps in the right direction, but much more is needed to educate men and women and to lead them to right ideals and right relations, to God and man.

Last June a "Social Morality Conference" was held at the headquarters of the National Board of Young Women's Associations in New York, when women physicians, teachers, deans of women and others officially connected with the Social Hygiene movement, assembled to discuss moral problems connected with the war. Lectures for women were begun several months ago under the direction of the War Work Council of the Y. W. C. A., and Dr. Anna L. Brown has been continued by the government as the head of the lecture bureau which has now forty-five lecturers, all but two of whom are physicians. Seventy-five more are on call in case of need.

The patriotic appeal is strong, but it is not sufficient; scientific facts are a warning but not sufficient; the religious motive and obligation to God form a better basis on which to build stronger character. There is, in fact, no hope for social morality apart from a right relationship to God and obedience to His laws. This includes a reverence for His name and acceptance of His Son.



SOME NEW HEBRIDES HEATHEN ON SPIRITO SANTO ISLAND

# The New Hebrides Since John G. Paton

BY DR. W. T. GUNN, L.R.C.P., ANEITYUM, FUTUNA, NEW HEBRIDES

THE New Hebrides Mission attained its greatest prosperity about fifteen years ago. The missionaries were then more numerous; the interest of the religious public was at its height and the outlook was brightest.

All the islands were occupied, the three in the Northeast being under the Anglican "Melanesian Mission."

About twenty of the smaller and middle islands were nominally Christian; there was a large Christian community in West Santo; the Gospel was spreading, and churches were being formed at other stations in Santo, and Malekula.

Five Presbyterian missionaries had just been added, and the staff, now numbering twenty-eight, besides three assistants, and one trained nurse, was the largest in its history. There were six medical missionaries.

A general mission hospital had for some years been open in Ambrim and there were smaller hospitals and dispensaries in other islands.

A Training Institution was beginning to send out trained teachers and those prepared by their own missionaries in the Christian islands numbered nearly 300.

Two native pastors were laboring faithfully in the southern islands of Aneityum and Futuna.

The Presbyterian church members numbered about 4,000 and from 13,000 to 16,000 were attending services.

Translations of scripture were printed in about 30 languages of the 50 in the group. These included the whole Bible in the language of Aneityum (published in 1880), the composite Efate-Nguna-Tongoan Bible was near completion and the New Testament, in one of the languages of Tanna, the language of Aniwa, and that of Erromanga was in the press.

But the majority of the natives of Ambrim and the two largest islands, Malekula and Santo, were still in heathenism, and the difficult islands under the Melanesian Mission presented only a few outward signs of Christian progress.

The difficulties encountered by the Mission had reached a critical stage. They had been operating with increasing strength for years. The French were straining every effort to obtain the islands, and were supplying the natives with alcohol, fire-arms and ammunition, to induce them to part with their land. They were using iniquitous and cruel means (of which the British were sometimes guilty also) for obtaining native laborers, resulting in frequent murders of white and native recruiters. The British Deputy Commissioner, for three years in the islands, failed to bring about any improvement, for he had not been invested by the home authorities with powers to meet the necessities of the islands. Some better remedy was wanted.

In 1907, the Condominium was inaugurated at Vila, thenceforth the capital of the group, and friends of missions fondly hoped that the representatives of Britain and France would work amicably and effec-

tively together to ameliorate the condition of the native race, and check further abuses. They have done neither. Instead of that, many of those abuses became intensified and were *practically* legalized, for the laws against them were not sufficiently enforced. The different courts are too numerous, and British and French are tried on unequal terms.

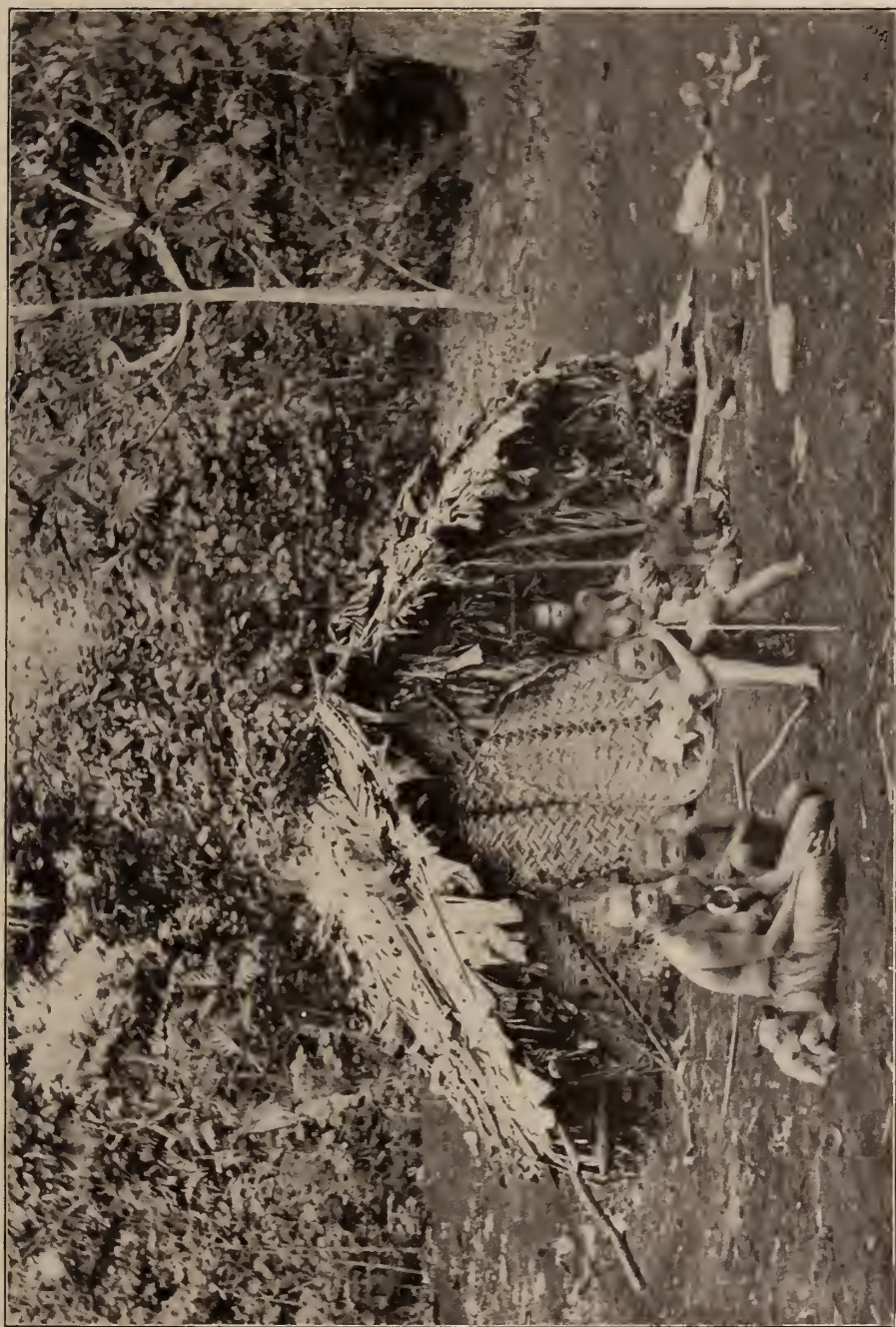


A NEW HEBRIDES IDOL

Penalties are remitted, and fines rarely collected by the French, whereas penalties imposed on British are carried out. Flagrant breaches of law have frequently been treated lightly by the French. Illegal recruiting continues. Alcohol is given in greater quantities than before. Christian natives and teachers have repeatedly been arrested and imprisoned for varying periods for no special crime, except that of expostulating against French methods. These and other grievances have been reported in great numbers; few have been remedied, and they still continue. Limited space prevents my giving examples, but these may be found in E. Jacomb's "New Hebrides and the Condominium," a pamphlet by Rev. F. L. Paton on the "Slave Trade in the New Hebrides," and in the chapter on "Britain and France in the New Hebrides—the Condominium," in "The Gospel in Futuna" (1914), by the writer, and the "Appeal to the Churches," in the appendix—the recent literature on the New Hebrides.

Nevertheless, Christianity advanced so far, that soon afterward the number of missionaries began to be reduced. For some time past one missionary had been found sufficient to supply the spiritual needs of Aneityum and Futuna. In 1910, the three missionaries of Tanna were reduced to two.

Two of the Presbyterian Churches, the Canadian and United Free Church of Scotland, announced their intention of withdrawing from the New Hebrides when their own missionaries would retire. Conse-



A HEATHEN FAMILY IN AMBRIM, NEW HEBRIDES ISLANDS

A woman's hut—about 4 feet, 6 inches in height

quently in 1912, a rearrangement of stations was made. It was agreed that the New Zealand Church should increase her staff in Ambrim; the Victorian Church should send a clerical missionary to Vila, in addition to the Medical Missionary in the Paton Memorial Hospital; and the New South Wales Church should take charge of West and South Santo. The John G. Paton Committee undertook the charge of Aneityum, Futuna and Erromanga, when the present missionaries would retire.

But within six months a great volcanic outburst blew up the whole mission station, occupied by Dr. Bowie, in Ambrim; and its site is now an arm of the sea, adjoined by appalling desolation. The building of a new hospital on another site has been postponed, and the island is meanwhile superintended by Mr. Frater of Paama. Two other stations were vacated through ill health. The veteran missionaries of Fila and Erromanga died, and with the resignation of Dr. Annand, the third missionary under the Canadian Church, that church was no longer represented in the group, and retired from the New Hebrides. After war was declared, three missionaries went to the front, thus vacating the Medical Mission stations in Santo and Tanna; so that Santo is at present superintended by Revs. F. G. Bowie, and D. Paterson, the missionaries in the adjoining islands. Tanna, Erromanga and Aniwa are temporarily under one missionary, while Aneityum and Futuna are under one of the missionaries who had retired, pending the arrival of a successor to take over these two islands along with Erromanga. Thus, the missionaries are now about nine fewer in number than in the record year of 1904. Their spheres of labor have been enlarged, bringing greater responsibilities on the missionaries and their teachers.

Such are some of the present conditions, but there are many signs of progress which we shall note as follows:

#### MATERIAL PROGRESS.

In the early days, all buildings in the New Hebrides were made of island unsawn timber, with thatch roof. Those buildings, though perhaps picturesque, were badly lighted, the homes of insects, hard to keep tidy, were damp and unhealthy. Economy rendered their use necessary *then*. Houses are now built of weather-board, generally lined inside, with ceiled iron roofs, and both mission and trading stations are prominent objects in the landscape. The churches are furnished with deal seats, and friends of the mission have supplied communion vessels, lecterns and church bells.

Increase of trade has brought money to the natives, with which, in addition to the proceeds of arrowroot, they pay for their books and the materials for churches and schools. The cost of the large church in Nguna, seated for 500, was entirely paid by natives and they also provided the labor required to erect it. A great part of the cost of the





A FUTUNA WOMAN AFTER SOME YEARS AS A CHRISTIAN



A CHRISTIAN CHURCH IN WEST TANNA, NEW HEBRIDES  
This is one of the best Christian churches in the islands

equally large churches in Tanna was also defrayed by natives. The natives of Paama paid £1150 (\$5,500) in three years for schools.

As another step towards self-support, they are contributing to the salaries of their teachers. In some islands the natives receive no outside help for this, and it will be interesting to note that Aniwa, the island of the late Dr. John G. Paton, is now self-supporting. Besides this, they are regularly contributing for the mission hospitals and for objects outside of the islands. Of their own accord and on their own initiative, the natives of Tanna collected £100 for the widows and orphans of soldiers killed in this war; the Aneityumese, much fewer in number, gave £17, and other islands various sums. They have also made contributions in Malo, Fila and Aneityum, as mementoes of the work of their missionaries. The natives of East Tanna recently sent £40 to S. Australia, for the church of their own missionary.

The work of itinerating and visiting, instead of being performed by boat or on foot, is immensely facilitated by motor launches, now supplied to practically every missionary in the group. The inland natives have removed from sparsely peopled districts towards the coast, rendering the toilsome journeys of former days unnecessary. Many good paths have recently been made, some of them suitable for use by riders on horseback, and in two or three cases by horse conveyances.

Since the mission has been supplied with more suitable houses and the climate is better understood, the health of missionaries has im-



A WEEK-DAY CONGREGATION IN FUTUNA

This is in strong contrast to the meetings in days of heathenism, when bloody wars and degrading feasts were common

proved. Four missionaries lately retired after forty to forty-two years in the Mission; the Rev. P. Milne is in his forty-ninth year of service, and two missionaries are in the Mission after thirty-eight and thirty-four years respectively.

The Christian natives are healthier than the heathen, and there are fewer cases of consumption among them. Through the Medical Mission, lepers in Tanna, who brought the disease from Queensland and New Caledonia, have been segregated in the interior, where they produce their own food and are supplied with clothing by the Christians.

#### EDUCATIONAL AND SPIRITUAL PROGRESS.

The missionaries believe, as they they have always done, that the evangelization of the islands can be best attained by teaching and preaching the word of God. Consequently translation is keeping pace with teaching, and, in addition to those already named, translations of the New Testament and the Psalms in Nguna, an Old Testament History and most of the New Testament in Futuna, a Bible Treasury or Textbook in Aneityum, besides portions of Scripture in several other languages, are now in the hands of the natives. A translation of the "Child's Bible" in Tongoan, is in progress. The Rev. N. Mackenzie, of Korea, is giving part of his furlough to visit his former field at Nogugu to Santo, and translate portions of Scripture in the language spoken there.

The people value their books, and practice the precepts taught therein. Sudden conversions, though not unknown, are few, but their changed lives are proofs of the fruit of the Gospel. "It is sweet to suffer for Jesus," said a woman of Nogugu, who had been wounded by a musket shot, fired by a heathen. "I want to shake hands with the man who murdered my nephew," said a Christian Futunese, "and ask him to give up heathenism and help to spread the Gospel in Futuna." He lived to do so, and the one time murderer is a Christian teacher with many years of service behind him. The Christians are diligent, honest and immensely superior to the heathen mentally, morally and physically.

The great need of the Mission is educated teachers. This want is being supplied by the Training Institution. The standard required is rising, and the desire for higher education increasing. Valuable assistance is given in teaching by the missionaries' wives, and for some years recently their children have taught in the native language and in English. Two sons of the late Dr. Paton have been missionaries for a number of years, and also the Rev. Wm., a son of Rev. P. Milne.

In 1912, several missionaries made evangelistic tours through Epi and along the coast of Malekula with encouraging receptions from the people. Last year, Revs. M. Frater and J. B. Weir made a similar tour through Epi and Paama, then through all Ambrim. They took a complete census of Ambrim—the first made—and found the population to be 5,591, of whom 3,413 were heathen. As a result of the campaign, which occupied three months, forty natives were, after instructions, baptized. The teachers urged that their missionary, Dr. Bowie, should return or a missionary be settled in North Ambrim.

Through the medical work of the Mission the heathen are brought into contact with the Christians and the kindness shown them; and the Gospel taught them are bearing fruit. At the Paton Memorial Hospital, opened at Vila, in 1910, white and native patients are treated, and services for the white residents, as well as for natives, are conducted in the Paton Memorial Church.

The missionaries of the Melanesian Mission have prepared and printed at their own press, about 8 translations of Scripture for the islands of Oba, Maewo and Pentecost, occupied by them. The Church of Christ has within the last 7 or 8 years also sent missionaries to these islands. The Adventists have for four years occupied the difficult island of Achin, on the Northeast of Malekula, and they propose to extend their work to the mainland.

Two expeditions by British and French warships recently attempted to punish the heathen of North Malekula for outrages and murders of whites and native teachers, but the heathen, though they suffered severely from the second expedition, are still defiant.

The present war has hardly affected the mission work. A Futunese teacher said, "Perhaps this is the war we read about in Revelation." The sympathies of the natives are with Britain, and through Britain,



**A NEW HEBRIDES CHRISTIAN PASTOR, HIS WIFE AND FAMILY**  
Pastor Habena was thrown by his heathen mother into the bush to die. He was  
rescued by his father

with her Allies. They are horrified at the "frightfulness" of the Germans. Such cruelties were unknown in the New Hebrides in the darkest days of heathenism.

Christianity has now spread over all the islands from the south up to Ambrim, except about perhaps one-third of Tanna. It is extending in Malekula, except in the north, which is wholly heathen. The majority are Christians in Malo, and perhaps a third of the natives of Santo.

#### THE FUTURE OF THE ISLANDS.

What is to be the future of the Islands? It mainly depends upon the Power to which the Islands are ceded after the war. The Condominium is impossible, and the group must belong either to Britain or to France. The decision will be of the highest importance to the Mission and to the natives. French priests have had *very* few converts. Romanism has no attractions for New Hebrideans, and the celibacy of the priests does not appeal to people among whom the unmarried state is a reproach. The French Reformed Church has done nothing for the people. If the islands are given to France there is enough vitality in the religion of the native Christians to maintain itself even amid persecution, as the past has proved. But the people generally will lose heart and the heathen, through grog and cruel treatment, will disappear. Experience has proved that British missionaries, in spite of guarantees, cannot work successfully in French Colonies. A French judge under the Condominium said a "Holy war should be waged against the missionaries." If Britain annexes the group, the natives will be encouraged and stimulated. And, though grievances will not all disappear, though decrease of the population will not entirely cease, there is good reason to believe that under kindly British rule the Islands will in a few years become a prosperous Christian Colony.

Christianity is the great preserving power of the people. The heathen are "everywhere decreasing." The Christians are either "holding their own," increasing, or decreasing more slowly. As long as Futma was heathen, the population went steadily down. Since the Futmese accepted the Gospel, they increased *in proportion to the strength of their Christianity*.

The same applies to Tanna. The following figures, supplied by Rev. T. Macmillan of E. Tanna, show that with the advance of Christianity the death rate decreases.

Members admitted from 1897-1907, 296. Died, 122, or 41%.

Members admitted from 1907-1913, 290. Died, 66, or 21%.

Members admitted from 1913-1917, 103. No deaths up to date.

"The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Proverbs 10.27.

# National or International Churches—Which?

TWO IDEALS PRESENTED BY TWO CHRISTIAN LEADERS WHO DISCUSS THE  
SUBJECT: SHALL WE CONTINUE TO PLANT AND PROPAGATE DENOMINATIONAL CHURCHES IN THE MISSION FIELD?

## I. A PLEA FOR UNITED NATIONAL CHRISTIAN CHURCHES

BY THE REV. JAMES L. BARTON, D.D., BOSTON, MASS.,

Secretary of the American Board of Commissioners for Foreign Missions

ONE should enter upon the consideration of this subject without prejudice and in the spirit of absolute fairness. We cannot escape the fact that present conditions demand the discussion of this question.

The movement among American Protestant denominations is towards a close unity and even amalgamation. The significant action taken at the last great Presbyterian Assembly, calling for closer union among all Protestant bodies, challenges the attention of all communions. The demands made upon the churches by the war have produced cooperative Christian action, both in America and across the sea, which would not have been thought possible a few years ago. The movement in the churches of America and even in the thinking of leaders both within and without the church, is away from denominationalism to a profession and practice of Christianity in which sectarianism shall be reduced to its lowest terms, if not completely eliminated.

Many examples might be given to show this tendency towards an outward expression of the Christian faith, embodying nothing of the historic controversies that have divided and weakened the Church. The present and increasingly exacting demands of war conditions and necessities call for the exercise of every element of strength and vitality possessed by the Church. These demands will increase so long as the war continues and will become even more urgent after actual fighting terminates. These things compel the serious consideration of whether the Christian forces can operate most effectively as separate units, each acting independently of all the others and often in wasteful expenditure of strength in un-Christian competition.

If in Christian America we are driven to the serious consideration of this subject, how much more important must it be for the mission fields. The war pressure is hardly less anywhere abroad than here, while in some areas it is even greater. Africa and Asia are seething with a new intellectual, social and national life that is pregnant with possibilities for good or evil beyond our present comprehension. Autocracy is rapidly giving way in Japan, China, India, Russia and else-

where to a form of democracy in which the people themselves are claiming an increasing share in the selection of their rulers and in the making and execution of their laws. Unless these peoples are actuated by the ideals of justice, righteousness, fraternity and service as taught by Christ, the world will be in peril and Christianity itself may be overwhelmed by the triumph of cruel ambition and unrestrained anarchy in pursuance of devastating ideals. We are not consulted as to whether the East shall or shall not move out into an era of self-government; it is already moving with startling rapidity.

To meet this condition every available influence of Christianity must be thrown around the leaders in all these countries that the foundations of the coming new democracies be firmly laid in those principles of Christian truth wherein alone can safety be found for them and for the rest of the world. In order to achieve this the church must assemble all of its resources and dedicate them to the task. It can afford to waste not an ounce of strength or any fraction of its resources in promoting anything that is not vital to the achievement of the purpose for which our Lord sent His disciples forth to evangelize the nations.

We are compelled to ask if the promotion of different denominations of the church, each denomination bearing a distinctive name that to the people of the East has little or no significance, is a source of strength to the Christian movement abroad or is it a source of weakness?

In order to make the consideration of this subject more concrete, take China as one example of a great foreign mission field. Already there are in China 78 denominational missionary societies at work, and under their leadership 78 different kinds of Protestant churches have been created and are being perpetuated. To many of the Chinese this array represents 78 different kinds of Christians. Few indeed of the Chinese Christians have any conception of the real reason why they bear a name which to them has no significance and which none of them can accurately pronounce. As a rule, they have been taught that there is a vital difference between the denominations; that they are to associate intimately only with those denominationally like themselves; their children are to be reared and educated in the belief that their denomination is superior to all the others and they are to work for the extension only of the kind of Christianity which bears their name. Who will contend that this is the best and most effective way for the Christians, who number less than one-eighth of one percent of the present population of China, most effectively to present the claims of Christianity to the remaining ninety-nine and seven-eighths percent of that mighty country in order to win it for civilization and for Christ?

Will anyone contend that the great command of our Lord to go into all the world and preach His Gospel is rightly interpreted when we, in our denominational zeal, interpret it to read, "Go into all the



world and preach Presbyterianism to every creature," others, "Preach Baptism by immersion to every creature"; others, "Preach Methodism"; others, "Episcopalianism"; others, "Lutheranism"; others, "Congregationalism," and so on to the end of the catalogue. As if this were not enough, there follows a list of "Reformed" and "North" and "South" divisions.

Have these varied interpretations of the command of our Lord and their exportation to the various mission fields helped or hindered the effective presentation of Christ and His Gospel to the Chinese and the entire non-Christian world? We must not blame the early missionaries or their Boards. All did the best they knew as they followed the general belief of the times in which they lived. The vital question is, are we justified in perpetuating a custom that is manifestly divisive, often destructively competitive, and for which there is no warrant in Scripture?

Do the churches that support missionary operations demand or even desire that we continue to put emphasis upon that which divides the church of Christ in mission lands? I do not believe the rank and file of our churches and the intelligent supporters of our foreign missionary enterprises, if they understood the facts, would favor our continuing to propagate divisions abroad in order that they may have the satisfaction of knowing that their gifts are aiding in making Christians who bear the same denominational label as that borne by the contributor.

Let us sum up some of the reasons why all branches of the Protestant Church should devote every energy and all resources to uniting in all mission fields to the end that there be created and perpetuated one undivided church of Jesus Christ.

1. Movements in this direction at home, especially in connection with Christian work in camps and among soldiers, are proving to be a source of great inspiration and strength. The work of the Young Men's Christian Association is an excellent illustration of the way the people of the United States are ready to back up and support non-sectarian Christian work. There are many indications that the union of the foreign missionary work into churches without divisions, presenting a united front to the forces of evil, would command an equally enthusiastic backing and support.

2. The conduct of the war in France, for the first three years and more, when each one of the Allies acted separately under its own leaders, in co-operation but as independent units, shows the wastefulness and inefficiency of that line of action. This mistaken method of conducting a great military campaign has now been corrected by the most revolutionary military readjustment history records. If Governments

can bring about this unprecedented and even revolutionary change in order to overcome a common enemy, cannot the Church do as much in order to create a single agency for the spiritual conquest of the world?

3. A united church would remove all temptation from missionaries and native leaders to wasteful un-Christian rivalry and would permit all of the available Christian forces in every country to organize in an unbroken body for pressing the claims of Christ upon the unreached multitudes.

4. The use of a common name for a single church would eliminate the existing confusion as to the meaning of the various denominations and give the impression that, after all, the followers of Jesus Christ are undivided, thus giving a new sense of unity and solidarity, and direct the attention of Christians in every country away from the differences that separate to the one colossal task confronting the church.

5. The new comprehension of one church would convince all believers in all mission fields that they are a real part of the great church universal and not merely a part of one of its branches. In this way they would be brought into fraternal relations with the Christians of all lands and all communions through their religious papers, hymn books and all permanent and periodical literature. It would follow as a natural corollary that all denominational religious literature on mission fields would become Christian literature without denominational label. It would also give the native church every opportunity for adequate self-expression.

6. Co-operation in the creation and promotion of a single church of Christ abroad could not fail to become a source of supreme blessing and renewed spiritual life to the churches here at home. We would all be surprised to find how little beyond prejudice, tradition and accident there is which separates us and what vast areas of common faith and practice we already hold together. To begin to think and plan and act in terms of the Kingdom of God rather than in terms of a denomination, would open up mighty areas of spiritual possibilities of which few have ever dreamed.

7. A single church on the foreign field acting as a unit would more than double, probably more than quadruple, the vital aggressive spiritual and physical power of the church to win others, extend its influence into circles hitherto untouched and make it the irresistible force among the nations it was destined to be. Only thus can the church in the East reveal and exercise its supreme power as the undivided and unbroken body of Christ. Could we not expect and even claim a mighty outpouring of the Holy Spirit upon a church united in the name of the Christ?

There are many indications that the churches in mission lands are ready to begin such a union movement. The steps recently taken in China to unite all the various Presbyterian and Congregational churches into one organization show that the Christians of China are feeling the necessity and importance of eradicating the denominational differences that have hitherto separated. The movement has already been begun among the native churches in South India. These and other steps in the same direction, taken without direct promotion by the Mission Boards or the home churches, suggest what might be achieved if the denominational organizations of America should urge and support the coming together and the organization into a single body of all churches in every mission field. The mission churches are becoming conscious of the unreasonableness and even waste of the present un-Christian divisions as well as the futility of attempting to win their respective countries for Christ with divided forces. Christians at home cannot escape a large responsibility in this matter. The churches and missions abroad may in time, without our backing, and even in spite of our refusal to sanction the step, bring about a large measure of union, but the delay will be wasteful and the consequent loss of strength will be enormous. By positive action now upon our part that waste and loss can be saved and new power engendered.

Are there any insuperable obstacles to the creation and perpetuation of such a Church in every mission land? Some may claim that it may be possible for loosely organized churches to take this step, while great connectional churches could hardly bring about so radical a change. I am sure there is no Church so great, or so connectional, that it does not regard the extension of the Kingdom of Christ in the world and its complete triumph as of surpassing importance, even greater than connectionalism or the promotion of any sectarian idea. The greater and more powerful the church the greater the necessity of its throwing the weight of its influence in favor of bringing the rapidly rising churches in mission lands together and helping them organize under the leadership of their Master Christ, whose undivided body they represent and through whom He must act.

Since modern foreign missions began, there has never been an hour when the demands for a united Church in mission lands were so insistent as today, or when the rewards for such a step were so full of glorious promise. Here is the opportunity for the churches of America and the Mission Boards to organize the forces at their command to meet the present crisis of depleted workers on the field, and the lack of adequate financial support, confronted by rapidly opening opportunities in every mission country. Only thus can the Church of Christ come into the full possession of all its powers and present an unbroken and irresistible front to the non-Christian world.

## II. SHALL WE BUILD UP WORLD-WIDE DENOMINATIONS?

BY BISHOP J. W. BASHFORD, D.D., CHINA

Bishop of the Methodist Episcopal Church

Of the Church in mission fields, two views are held.

(1) That we should aim to build up strong, union, national churches emphasizing Christian unity, but with freedom to develop national characteristics.

(2) That we should aim to build up international churches along denominational lines, emphasizing the special beliefs and methods of worship characteristic of different denominations.

I do not wish to write as a partisan in support of any view, but rather to discuss briefly the New Testament conception of the Church and to apply these principles to the solution of the question.

The Church is a living organism whose life is derived through union with Christ, by the indwelling of the Holy Spirit. According to the Roman Catholic view, the Reformation, which aimed at spiritual life at the expense of an external and legal unity, was a false movement in human history, and the Protestant churches are called upon to return in penitence to the "mother church." Upon the contrary, under the New Testament conception, the struggling Christians of the Reformation were fully justified in seeking spiritual life at the expense of an external unity. This life has that unity in variety which characterizes life in the vegetable kingdom and in the animal kingdom.

The only basis for a deeper unity of the Protestant churches is the conviction that each has wrought out some phase of the infinite life of God in the soul of man. The blue flame of Presbyterian loyalty to the truth, the red flame of Methodist zeal for God, the yellow flame of spiritual life among the Quakers, and the purple flame of Episcopal worship—all are needed to constitute the white light of the Sun of Righteousness.

In a matter of such deathless importance to Christianity, had the unity of the Church been external, had only one form of creed, one order of worship, one mode of baptism and prayer, one method of church government, been acceptable to God, it is incredible that such form of church government had not been included in Revelation. Why do we not find prescribed in the New Testament one single creed, a single ritual, a single form of church government? Why did not Christ Himself observe a single mode of prayer and worship? Because as Paul says, "The letter killeth, the spirit giveth life." Haggling over forms and ceremonies and external government is entirely foreign to the spirit of the New Testament. Christian unity will never be achieved by formal meetings of representatives of the various denomi-

nations to determine how much of what each deems to be truth he is willing to sacrifice for the sake of an external union.

With the Protestant conception of Christian unity rather than the Roman Catholic conception, let us turn to the mission field. Christ's program for the evangelization of Palestine was by healing, preaching, teaching. No one can read the Gospels without being confronted with the miracles of Jesus; and these miracles were not miracles of punishment, though the New Testament teaches that those who will not accept Christ as Saviour and Lord, must later meet Him as judge. But the New Testament miracles were miracles of healing performed by Christ to reveal the Fatherhood of God and to lead men to Himself as a Saviour. In no way can we so readily convince the pagan races of God's Fatherhood as through our hospitals, providing for their sick, and through our schools, offering education to their children. Christ, in His preaching and teaching, aimed not only to give the masses an understanding of the Gospel, but to raise up and train the twelve disciples in order that they might carry on the work after His own departure.

Christ's method for evangelizing Palestine is the most successful program for the mission fields today. This three-fold method of healing, preaching and teaching, does not demand an external unification of all the churches working in a pagan land, but it does demand co-ordination and co-operation in all our work. It calls for division of territory in order that there may be no duplication of effort, and in order that the Gospel may be carried to as large a number of people as possible. In the larger centers, it demands union work in hospitals, and in the advanced schools in order to avoid the cost of duplication and the bitterness which often arises from competition. It demands worship in a union church in our larger centers, but permits the worshippers to join in this union church without sacrificing membership in the mother churches which send them out.

If we can send to the mission field a body of missionaries and develop on the mission field a body of Christians who in humility seek the will of God above all other aims; if each of these Christians is filled with the love that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; that beareth all things, believeth all things, hopeth all things, endureth all things—such a fellowship of missionaries and converts in mission lands will convince all pagans that God is their Heavenly Father and that Jesus Christ is from God. We favor such a spirit and such co-operation among Christians in pagan lands, rather than an attempt to organize one external national church for the following reasons:

(1) The universality of Christianity is not best displayed by the manifestation of national and race characteristics.

(2) As a matter of fact, with the existing organization of the churches in the home lands, the churches on mission fields will keep in closer touch with, and will secure more aid from the home bases by maintaining ecclesiastical connections with their mother churches than by a separate independent organization on the mission field.

(3) With the strong trend toward nationalism which characterized the political history of the 19th century, and which was one cause of the present war, the churches will contribute more to world harmony if each denomination belts the globe with its work and workers, rather than by the separate organization of the Christian forces of each nation into a national church with the emphasis upon race characteristics and the consequent loss of the vision of the universal church.

(4) No one will contend that forty or fifty national churches—one for each nation, maintained over against each other for all time, is the goal of Christian unity. The vital question is, therefore, does the path to the higher, final unity lie through the organization of national units maintaining race characteristics, supported from the national treasury and devoted in all international conflicts to national ideals, or does it lie through a Presbyterianism and a Methodism and a Congregationalism, each universalized and belting the globe with its members, each accustomed to various races and sympathizing with the aspirations of them all. The prospects of the higher unity certainly lie along the latter rather than the former path.

(5) However easy it may seem to organize a mass of young Christians in any pagan nation into a single church, nevertheless, so far as our knowledge goes, experience does not reveal the successful founding of any union national church. Often the motive in a pagan land which suggests a national church is a mixed one, made up more largely of the desire for independence, than of the spirit of fellowship. This spirit of independence is not favorable to the surrender of ecclesiastical convictions and of union with other Christians in the pagan nation. In Japan for instance, the promise of a unified Japanese church to follow the severance of all ties of the missions with their mother churches has not been realized. The China Inland Mission finds it is wiser to concede to each group of converts, the right to organize a church after the mind of that group and of the missionary who won the group to Christ, than to attempt to organize all churches on any one model. The McAll Mission in Paris—a union movement—has failed to secure sufficient funds from any base or from all bases for the proper development of its work. Upon the whole, we know of no successful effort to establish Christian unity in any mission land by the separation of each mission from the mother church at home.

In the New Testament we find no trace of a national church and no enunciation of principles which would lead to a national church. God deems the law of love of such importance that He embodies it first in the family; and the family is a divine institution whereby God calls

each of us out of pure individualism into an instinctive love of each for all the members. Above the family, God has established the state; and the state also is a divine institution for the extension of the law of love beyond the family and the clan to the nation and the race. Above the family and above the state, God has ordained the Church; and the Church is a divine institution whereby God calls for the extension of our love and service beyond our family, beyond our nation, beyond our race, to the entire human family. The charter of the Church is, "Jesus Christ tasted death for every man." This charter rests back on the creative plan whereby God "hath made of one every nation of men that dwell on the face of all the earth."

Springing out of God's creative plan and of the universal redemption ordained by God from before the foundation of the world is the divine prayer which Jesus taught each redeemed child of every nation to say, "Our Father who art in Heaven." Crowning the creation of the race in the image of God, the provision for a universal redemption and the common prayer, is the final command, "Go ye, therefore, and make disciples of all nations." It is this note of universality which differentiates the church from the nation and the family. Hence, the very phrase "A National Church" is a contradiction in terms, just as a church for a single family is a contradiction in terms.

Finally, for the Christian Church to accept any form of nationalism as its goal when the whole world is moving toward internationalism seems to us a fatal blunder. The late Prof. Seeley, of Cambridge University, was wont to assure his students that nationalism was the key to the political history of the nineteenth century. It accounts for the welding together of the petty kingdoms of Germany into the German Empire, of the numerous kingdoms of the Italian peninsula into the kingdom of Italy. It accounts for the triumph of the Union in the struggle between the North and the South during the American Civil War. It accounts for the growth of the British Empire. Indeed the acceptance of nationalism by Germany and her disregard of the universal claims of justice and of the teachings of the New Testament is a chief cause of our present war. It requires no prophet to foretell that if nationalism was the key to the political history of the nineteenth century, internationalism will be the key to the political history of the twentieth century. At the very time when commerce and industry and politics are becoming international, when the world is unconsciously accepting universal love manifested by universal service as the only solution of human problems—for the Christian Church to revert at such a time to nationalism as her goal, seems like a fatal case of atavism.



TWO INFLUENTIAL MEN IN CHINA—AN AMERICAN AND A CHINESE  
Dr. George Sherwood Eddy and Dr. Sun Yat Sen in Canton, China



# Factors in China's Crisis

BY SHERWOOD EDDY, LL.D.,

Secretary for Asia, International Young Men's Christian Associations

WE have just completed a tour of the eastern half of China. We began with a busy week in Canton, the first of the twelve cities which we were to visit. Our work this year centered in the Chinese church and emphasized the enlisting of picked individuals in service rather than evangelistic meetings for multitudes. Hundreds of Chinese decided for Christ. On the last night of the series the Chinese pastors of the twenty-eight local churches sat on the platform. As the name of each church was called, the pastor arose, then his workers in the audience, then the new converts who had been won by them or had made the decision for Christ during the week. It was an inspiring sight to see each pastor lead out his little flock, twenty, thirty, forty or fifty going out to begin their weekly Bible class and to extend the work of winning the millions of China one by one.

It is this emphasis on personal work, vitalizing and organizing the Christians to go out and win their non-Christian friends and working within the indigenous local churches that is the distinctive feature of the campaign this year. Previously we have tried to win converts from the non-Christian community and hand them over to the church, but we found that the churches were often unprepared and many of the converts were lost, not being followed up and set to work in the church. This year we have got down to bed-rock and are working within the church itself, working out through a vitalized membership.

On the opening night we met twelve hundred Christians and held a daily meeting to train them in personal work. These newly aroused Christians were previously trained in personal work classes and went out each to win or at least bring a non-Christian friend into the "personalized" or covered meeting, where every non-Christian had some Christian worker who had brought him and would follow him up and talk with him during the interval between the two meetings. Anything which was accomplished, however, was only made possible by the century of missionary seed sowing which had gone before. The fields are dead ripe for harvest, and our part was that of a coolie or harvest hand called in to reap at the final ingathering. It was the men who had borne the burden and heat of the day during the long century before who did the real work.

A team of a dozen workers and specialists were busy night and day in interviews, organizing Bible classes, dealing with enquirers and hearing the confessions of sin. One man came in who had stolen some \$800; he made the first payment of \$100 toward the settlement

of the entire amount. He was followed by others who had stolen money or who were guilty in other ways.

It is the belief of many that a new application of the method of personal work has been discovered and applied in the preparation for these meetings by the local workers which may extend throughout the whole of Asia, with incalculable blessing. We are filled with thanksgiving because of what has already been accomplished.

As a result of the preparatory work of Rev. F. N. D. Buchman and the personal work of the Chinese, several hundred decided for Christ in Canton, including most of the non-Christians in Canton Christian College.

Our experience in the remaining eleven cities, from Hongkong to Peking and from Shanghai to Changsha, was much the same as in Canton. In each city from one to six hundred Christians were organized for personal work and in each city from three hundred to a thousand non-Christians students, officials, business men and others have signed the decision card. More than half of these men are now studying in Bible classes and are being prepared for membership in the church. In one city more than one hundred and fifty have already been baptized and others will follow as they are prepared.

This awakening of the Christians to new activity comes at the hour of China's desperate material and political need. Everything that has been tried in the past seems to have failed. Classical precepts, moral maxims, calculating Confucian morality have failed, and Confucianism, the very keystone of China's moral and social arch, seems to be crumbling. Ancestor worship, Confucianism, Buddhism, Taoism and the modern eclectic systems, all alike have failed to regenerate the nation. We do not deny that Confucianism especially has laid noble moral foundations in the past, that it has been a splendid preparation for some adequate future fulfilment, but alone it has utterly failed to save China. Confucianism has produced a deeper moral consciousness than any other non-Christian religion which we have found in Asia. It gives precepts, but it has failed to give the necessary power; it offers doctrine, but not life; theory, but not practice. The whole life of China today and the backwardness of this one-quarter of the human race are sufficient proof of its pathetic and final inadequacy.

The trouble with China today lies at the very heart and center of the nation's life; it is radical and fundamental. Foreign and domestic loans, secular education, classical moral precepts and the religious systems of her great past, have all alike failed to save or satisfy the deep need of this great people. Many seem to fear that they are almost at the end of their resources and the leaders often seem to be morally bankrupt.

Never was there a time when things looked so dark politically or so bright religiously, so dark for the government or so bright for the Christian church in China as today. This nation has reached the posi-



SOME CHINESE LEADERS WHO ATTENDED DR. EDDY'S EVANGELISTIC MEETINGS  
Admiral Ching (left) who was assassinated the night after attending Dr. Eddy's meeting in  
Canton. Dr. C. C. Wu (center) and Wu Ting Fang (right)

tion where a great religious revival is imperatively needed and it is in just that condition in which such movements have often started in past history in other parts of the world. It is our firm conviction that Jesus Christ and vital Christianity, diffused through a growing indigenous Chinese Church is the only hope of this great nation.

Here is one-quarter of the human race, preserved where other nations have fallen, after four thousand years of noble history. Such a great past prophecies a great future. The crucial need of the hour is a living Christian church. It is just at this time of national need and crisis that the movement for personal evangelism, which has been spreading through the Chinese church, comes with such hope and promise. A group of Chinese evangelists, prepared by God, have begun the great work of reaping among their fellow countrymen, and bands of personal workers have been trained in the churches. Christ today is the only hope for China.

On the training ground in France I saw a mass of men charging together and heard the officer call out: "Keep together, keep together men; one man cannot take a trench." That irregular mass of men illustrates the need of the present hour. If one man alone forged ahead he was quickly overcome by the enemy, if he straggled behind he was not

in the battle at all; those men who kept together captured the trench. It is just so in the church of Christ today; isolated endeavor or denominational, sporadic efforts are not enough to meet the overwhelming crisis of the present hour. Our forces are too few and too divided and unorganized to meet the crucial and immediate need of one-quarter of the human race.

One hundred years of past effort of missionary schools and colleges, hospitals and institutions, churches and evangelism, have fully prepared China for a great united Christian advance. If we will keep together, and together with Christ go forward, we can "attempt great things for God and expect great things from God." God is ready, the non-Christians are ready. It would have been as easy in each city of China to have gathered audiences of several thousand a night as it was to get several hundred, so far as the non-Christians were concerned, and many of these men would have been ready to join Bible classes or to join the church if only we had been ready and able to receive them.

Now is the time to pray and work for China. In spite of all the awful need in the great war of destruction, we must furnish the constructive forces to save the Far East at this time of need and opportunity

(To be Concluded)

## American Ways and Chinese Ways

COMPARED BY REV. W. H. SMITH, FOOCHOW UNIVERSITY, CHINA

(From the *St. Louis Christian Advocate*)

### IN AMERICA

Compass needle points north.  
Build walls, then roof of house.  
Mix mortar with hoe.  
Row boat facing the stern.  
Milk cow on right side.  
Varnish dry wood in dry weather.  
Make upper of shoe, then sole it.  
In beckoning, fingers are upward.  
In counting on fingers, begin at thumb.  
Put clothes in water to wash them.  
Children wind top at spindle end.  
Index in back of book.  
Fold letter writing inside.  
Read horizontally left to right.  
Put writer's name and address on letter.  
Write with hard pen.  
Keep ink as a liquid.  
Given name first, family last.  
Wear black at funerals.  
Button on right side, hole on left.  
Put hole over button.

### IN CHINA

Compass needle points south.  
Build roof, then walls of a house.  
Mix mortar with a rake.  
Row boat facing the bow.  
Milk cow on the left side.  
Varnish wet wood in wet weather.  
Make shoe sole first, then the upper.  
In beckoning, fingers bend downward.  
In counting on fingers, begin at little.  
Put water on clothes to wash them.  
Children wind top at big end.  
Index in front of book (Vol. 1).  
Fold letter writing outside.  
Read horizontally right to left.  
Put writer's full name on envelope only.  
Write with a brush (soft pen).  
Keep ink as a solid.  
Family name first, given last.  
Wear white at funerals.  
Hole on right side, button on left.  
Put button through the loop.

# Industrial Training in the Far East

BY HORACE H. UNDERWOOD, SEOUL, KOREA

THE present is an age of Idealism masquerading as Materialism. We look backwards to the days when one or two lofty souls, among millions, dared to venture into unknown lands.

One of the most purely idealistic branches of mission work, industrial training, for many years received scant attention because it was assumed to be a more materialistic and worldly phase of mission work than the direct preaching of the gospel. Today its evangelizing value is coming to be recognized. The true mission of Missions is not merely to awaken nations to a state of dazed helplessness in a world they know not, but to awaken them to new *life* and to the purposeful practical activity of Christ and their fellow men.

The old Orient, the Orient of Edwin Arnold and of Lafcadio Hearn, the Orient of Confucius and of a Buddhistic Nirvana, was and is idealistic in the common understanding of the word. But it is the idealism of the "Lotus-Eaters," the idealism in which the "dreaming of dreams" and the "seeing of visions" does not arouse to stirring deeds, but is a substitute for them.

The preaching of the gospel has today the same power and the same fascination it has always had, but missionaries are realizing that some must deny themselves this front-line work and train those who have been gathered into the Kingdom. All over the world, those whose privilege it was to go first had also the privilege of devoting their energies to the simple preaching of the gospel. To those who followed there came the double duty of preaching and of organizing Sabbath schools, Bible institutes, seminaries, high-schools and colleges, for the training of those converts by whom the missionary is many times multiplied.

So recently that we may speak of it as today, there has come the realization that this must be supplemented by still further and different training. The writer is better acquainted with the situation in Korea than in other fields and therefore uses the work in that country as a specific instance of a general condition.

Mission work in Korea began a little over thirty years ago, and for purposes of argument, may be roughly divided into three decades, each with its distinguishing phase. The first was the time of Seed-Sowing, the direct preaching of the gospel and the preparation of the way. Results there were, the work was more blessed and the first fruits more quickly seen than in many fields. The second decade may be called the period of In-Gathering. The workers had their hands full with the mere reception and shepherding of those who came. This In-Gathering has continued to the present, but not in the same proportions. The third decade has been one of Organization. The growth of a native

pastorate, the training of leaders, the forming of more truly native church organizations, all this, while rooted and grounded in the work of the first and second decades, belongs properly to this third period.

We have in Korea today a working nucleus, an organized church, ready now to join hands with the missionaries and step forth to further conquests for Christ among their countrymen. But what has happened outside the Church during these three decades? Is Korea still the Land of the Morning Calm?

The recent history of the Far East is too familiar to need repetition. All are familiar with the fact that after the political battle-dore and shuttle-cock between Japan and Russia, Japanese influence became predominant, culminating in the annexation of the country by Japan in 1910. With this came an influx of Japanese and an opening up of the country to the twentieth century which it had not before experienced. Korean farmers and merchants were brought into contact with modern methods in the hands of competitors whose resources were greater than their own. The government has done much for the country in many ways, but the period of industrial depression for the Koreans which set in about this time was and is inevitable. Confronted by the new conditions, hundreds of firms went to the wall. Eventually, the improved status of the country in general will bring back prosperity and correspondingly improved industrial and commercial conditions, but some years to come will be lean years for the Koreans.

The church and the people as a whole have been brought abruptly into contact with the world. The Korean Church has long been noted as an exponent of the principle of self-support. Naturally the last few years have found it more and more difficult to maintain their former standard in this matter.

The problem and the difficulties and dangers it presented, did not go unnoticed by the Governor-General. His Excellency Gov.-General Terauchi (now Premier of Japan) pointed out that Japan itself was suffering from over much education of a purposeless and unpractical sort, education which unfitted rather than fitted the recipients for practical work. He urged the development of industrial training for the Koreans as a preventive of this evil. In compliance with this idea, the Bureau of Education decided to provide only in the educational system of Korea for a grade of work in the regular school course considerably lower than that of Japan.

Large sums were spent and much attention devoted to industrial training both in the schools and through the agency of model farms, etc., at different places in the country.

What has been the attitude of the Church and what has it done to meet its share of this pressing need? Very early in the history of many of the schools in the country potential industrial departments were organized in the form of the so-called Self-Help Departments. Indeed practically all the industrial training in the mission schools

can even now be classified as self-help work, the difference between the two being as yet hardly noticeable to the casual visitor. These self-help departments were, or are, as their name might imply, departments of the school for the purpose of supplying work to needy students with the intent to assist them in securing an education. In some institutions they have remained a thin disguise for charity, and the frantic head of the department is only too happy if he can discover a new ditch to be dug or an old one to be filled up; in short, anything which will excuse his paying a monthly wage to the students. Others, on the other hand, have gone on taking up one or more lines of special work so that when the student graduates, in addition to having earned his way through school, he has produced a certain number or amount of goods of real market value to the department which has paid him, and has also acquired a working knowledge of some trade or industry. The reason for the statement that all the work could be classified as self-help work, lies in the fact that none of the schools have, to my knowledge at any rate, been able, for financial reasons, to make the industrial training phase of primary, and the self-help phase of secondary, importance.

The only instance of Christian industrial training *per se*, in Korea, is the Y. M. C. A. of Seoul, where obviously the difficulties in the way are less and the resources greater than is the case with the average mission academy. The Y. M. C. A. was one of the earliest in this field, and now has a large building specially devoted to industrial training. Here, such subjects as carpentry, machining, printing, shoe-making and photography are taught under competent supervision. The mission school has to contend with the problem of the ever present poor student who is dependent on his earnings for his schooling. Time, space and money for the scientific training of those, who, while they will in the future need such training, do not at this moment need the cash, are hard to secure. The Hugh O'Neill Academy in Syenchun (Presbyterian) is a good illustration of an institution where the work of a Self-Help Department has been given a decided and useful trend toward real industrial training. Here the work is largely agricultural and of great help to the students of a country so decidedly agricultural as is Korea. In Pyengyang, in close connection with the Academy, the Anna Davis Industrial Department is one of the more fortunate institutions which has a special missionary for this work. For some time, however, this institution also gave greater attention to self-help than to industrial training, but the realization of the vital necessity of the latter is shown in its last report which speaks of a change newly recommended which "by better organization and equipment would enable it to actually and practically teach each student some industry." The Anglo-Korean School in Songdo (Southern Methodist) has a capable head for its large industrial department and is one of the institutions which more nearly approximates the ideal industrial training.

Perhaps, however, a specific instance, a description of the work and conditions in one institution, will give more clearly the situation, difficulties and attainments of the work in general. The writer is better acquainted with the work of the Industrial Department of the John D. Wells School in Seoul, having been connected with it for a time.

At the very beginning of the work the first problem which came up was the choice of subjects. Should the department aim to take up purely Western trades or to develop existing Korean industries? Should it cater to a trade among foreign residents, tourists and in the home-lands or should it make and find its market among the Japanese and natives? Should it teach the use of complicated machinery, which the student might never see after graduation, or depend on cruder machines purchasable in Korea and Japan? It was decided that as the department was for and among Koreans the development of existing Korean industries should be given chief attention; that a larger and more permanent market could be found among the natives and that the development of such a market would be of advantage to the graduates where an export and tourist trade would not. As to equipment, it was the opinion of those in charge, that it would be far better to depend in the main on crude machinery, such as a student would be likely to meet with after graduation. However, that the boys might not be altogether ignorant of modern machinery, it was determined to install a few machines of the latest type.

The system of admission and of payment were also questions which gave considerable trouble. None of these things were answered in a moment, but usually after months of experimenting and many mistakes. In the matter of admission to the department, we finally came around to the following plan: the student was required to bring with him a recommendation from the pastor or native leader of his church, certifying that the boy's family were unable to assist him or that they could only give a stated amount per month and also vouching for the applicant's moral character. Before being admitted, he was examined first by the superintendent of the department alone, and later by him in conference with the manager and the principal of the school. If favorably passed on by these three, he was required to make a deposit of one dollar with the superintendent and was entered on the rolls as an apprentice. This deposit is repaid to the student at the end of two years, when it is renewable for two more years if he desires to continue in the department, but is forfeited should he leave without good and sufficient reason before that time. As an apprentice, the student is questioned as to past experience or knowledge of any of the branches taught, and then assigned as may seem best.

On each student's machine was a card, marking the specifications of the goods to be made, the number of hours of work per day and the amount produced per day. These were tabulated in a monthly report which was most interesting reading for the management, parents of



the students and students themselves, and soon proved well worth while.

The industries now taught in this institution are weaving, dyeing, basketry, mat-making, embroidery, tailoring, and machine-knitting. Perhaps a word of explanation for these would be advisable. The products of all of these find a ready market among the natives, though the department has endeavored to work up an export trade in addition. The weaving, dyeing, basketry, mat-making and embroidery were all famous industries of old Korea which it seemed worth while to preserve and encourage. The rapidly increasing use of western socks and western clothes made the installation of a few knitting and a couple of sewing machines well worth while. Moreover, it was found that waste thread from the winding reels and waste or slightly damaged goods from the looms could be turned into salable socks, vests, caps, etc., by these machines. The embroidery as an industry for boys always excites the greatest astonishment, and it might be well to explain that for hundreds of years it has been a men's industry in Korea, and that embroidered screens, mottoes, banners and pieces of all sorts find a ready sale among the natives.

The late Dr. H. G. Underwood was deeply interested in this branch of mission work and felt that it was of vital importance. He was largely instrumental in founding the department in the John D. Wells School. When in America in 1912, he secured through the generosity of an individual, a large sum to provide land, building equipment and a certain amount of capital for this department, as well as the gift of four large modern power looms. By the fall of 1914, the building had been erected, the looms set up and a small horse-power gas engine installed as a power plant. The basement of the building is devoted to dyeing and mat-making, and to the heating and power plants. The main floor is entirely given up to weaving, and contains twenty-eight looms in addition to the four power looms; the others being about equally divided between Korean hand and Japanese made foot machines. On the top floor the visitor finds the offices and stock room, while the rest of the floor space is divided into sections for embroidery, knitting, tailoring and the winding and preparation of the thread for the looms.

An attempt to extend the usefulness of the department beyond the students actually enrolled, is made by a series of lectures given to the various classes of the school on such subjects as gas-engines, dyeing, the knitting machine and its development, looms past and present, etc., etc. The staff of the department consists of a Korean Superintendent on whom falls the greater part of the burden, two clerks and five native instructors for tailoring, knitting, embroidery, weaving and dyeing combined, and mat-making. These men are paid a fixed sum per month for the time given as instructors, and then as the students only work before and after the regular school hours, they are paid for whatever goods they themselves turn out during the day. They are all skilled

laborers and not only can they thus supplement their own salaries, but their products help very materially to even up the loss on goods made by the students. In addition to these men, the department employs a native salesman who is on the road a good deal of the time and has also formed a sort of partnership with a native tailoring firm in the city to enable it to handle large orders for several hundred uniforms, etc., which it could not otherwise touch.

From sixty to eighty boys out of a total school enrollment of not quite two hundred are employed all through the school year. These boys do not *all* earn *all* their school expenses, but it is safe to say that it is the department which makes it possible for all of them to receive an education. It teaches them a trade which is native to their country and the product of which is marketable at home; while familiarizing them with modern machinery, they are taught to use such machinery as will probably be available to them after graduation. They are taught also the dignity of labor, and an attempt is now being made to teach them a little of modern business methods in connection with a commercial course in the main school.

For this and other similar departments trained men in charge are a necessity, if they are to come up to the possibilities of usefulness which are in them. This department has received help of the principal of the school and part time from another missionary.

The right man in this place could make it trebly efficient in every way. The Y. M. C. A. in Seoul has at present two men whose whole time is devoted to industrial work; the Northern Presbyterian mission has three workers: two men, one in Syenchun and one in Pyengyang, and one woman in Pyengyang; the Southern Methodist mission has one such man in the Anglo-Korean School in Songdo; the Southern Presbyterian mission brought out a man for this work, but a large part of his time has since been diverted to general educational work. Outside of the Y. M. C. A. the Roman Catholic Benedictine Friars probably have devoted more attention to this work than any of the Protestant denominations.

Trained men are needed and money is needed. The self-help department which is struggling to broaden its scope and give real training is in danger of failing in this training by spreading its money too thin or of spending a great deal on a few students or of falling into any number of pit-falls which beset the unwary, untrained and overburdened clerical missionary forced to take up this work in addition to his own.

The benefits of this industrial training are obvious; the dangers and difficulties of its proper accomplishment are fascinatingly many and its appeal to the admirers of Paul the tent-maker and to the followers of Jesus, the carpenter's Son, should be irresistible.



NORMAL SCHOOL GIRLS OF PARAGUAY TAKING THEIR MORNING EXERCISE

## Paraguay; the Neglected Land of Latin America

BY REV. TOLBERT F. REAVIS

Foreign Christian Missionary Society

**P**ARAGUAY is a great undeveloped land with unlimited natural wealth and boundless future possibilities. Since it is nearly as large as Spain and has a much richer soil, with scarcely any barren soil, it bids fair within the next few decades to become the home of many millions of people.

Not only its soil, mineral and forest wealth, but its very position and geography make it a promising land. It lies up the river highway which leads in from the doorway to "A Continent of Opportunity," and is so surrounded and bisected with great river thoroughfares of commerce, that at one time in her history, Paraguay was the leading naval country of South America, regardless of the fact that she is an inland country.

The great Paraná River, upon which large steamers ascend for more than a thousand miles above Buenos Aires, is so wide that one sees but one of its shores at a time until some four or five hundred miles has been navigated.

Paraguay is a land of great religious destitution. There are only about eighty Roman Catholic priests in the whole country, and many of these are not actively at work. There is scarcely any well organized evangelical work at all being done.

As much might be said of the public instruction. The university has but one college, the college of law. Out of a national population of nearly a million souls there are only about one hundred teachers

in training to take the place of the still fewer number now engaged in teaching. The illiteracy is appalling. In the cities and towns the percentage is above sixty. In the rural districts it is much worse. Out of a school population of nearly a quarter of a million only about eighty thousand go to school. In 1916, there were thirty-eight schools less than the year before. In the whole country there are only 477 schools for boys and 473 for girls.

The morality of the country also leaves a great deal to be desired. In one district the percentage of illegitimacy reaches the shocking figure of seventy-two.

Going from the metropolis of Argentina to Asunción, the capital of Paraguay, in many ways reminds one of going from London to northern Spain. The distance is about the same; the climate changes in about same proportion from cool to warm; and one passes from a modern to a relatively primitive civilization. The Roman Catholic Church sits in unmolested authority while the country dreams of its departed glory. The church is far less active in Paraguay than it is in Argentina, but is much more tolerant than in Spain.

Paraguay was among the first to be settled of all the countries of either North or South America. The land was discovered by the celebrated Sebastian Cabot himself in 1525, and the first settlement was made in 1535, when Don Juan de Ayolas, in search of a commercial route between the east coast of South America and Perú, planted a fort just north of parallel 26 south latitude. This fort was named Asunción in honor of the Virgin of the Assumption, and for many years has been the capital of the nation.

The most interesting event in the early history of the country is the coming of the Jesuits in 1610. There is no doubt but that many of them suffered great cruelties at the hands of ruthless, savage men, and underwent many hardships and privation of hunger, thirst and sickness due to tropical conditions. On their journeys through the trackless forests preaching to the Indians, they would sometimes be half starved, but would not take food unless it were freely offered to them. By defending the Indian they were often opposed and beset by their own unscrupulous countrymen who sought to exploit the simple-minded red-man. Before they were expelled from the country in 1767, by order of Charles III, King of Spain, this organized priesthood, the vanguard of Spanish civilization and culture, had builded their "houses by the side of many a road" and had become the fast friends of the children of the forest.

In a few years they had as many as thirty-two "reducciones" (as their settlements were called) and a constituency of some forty thousand. Partly for self defense and partly "to serve his captive's need," the Jesuits organized hundreds of this sullen people into armies, and equipped and drilled them into the most formidable fighting force of that early day.

But Labor and Capital in that long ago had a quarrel, and Capital won. The heartless slaver wanted hands with which to cultivate the plantations and to operate the mines. With that lucrative motive he often laid violent hands upon the unsophisticated, defenseless Indian. The Jesuit stretched his protecting arm over the poor native, and was therefore often in collision with his less compassionate countryman, the slave driver.

Though the Jesuit baffled the man trapper in the New World, the capitalist back in Spain would not be baffled. He got the King's consent that the Jesuits should go, and they went. When in 1767, Bucarelli, the viceroy of Buenos Aires (Rio de la Plata) came to Paraguay with an armed force to carry out the King's orders, the Jesuits obeyed with their characteristic and reverent submission to superiors, although they well knew that had they chosen to give the word to their followers to resist, not one agent of the king would have been left to tell the tale.

#### EPOCH OF THE TYRANTS.

After the passing of the Jesuits two dates stand out distinctly in the history of Paraguay. In 1776, the country was made a part of the Viceroyalty of Buenos Aires (Rio de la Plata).

In 1810, when Argentina, and in 1814, when Uruguay threw off the yoke of Spain, Paraguay not only became independent of Spain, but of Argentina as well. Since then, as we have indicated above, her history has largely been the biography of three tyrants, Francis (1811-1841), Carlos Lopez (1841-1862), and the illustrious son of the latter, Francisco Solano Lopez (1862-1870).

Though Francis has been hailed "EL SUPREMO" in our own fiction, his work was largely reactionary. "He shut up the country", writes a Paraguayan historian, "from contact with the exterior world, in order to form a new nationality, not permitting any one to leave the country and creating great difficulties for those who came in. Francis would not permit communication with Brazil except by way of Itapua."

The first Lopez was a benevolent dictator. He reversed the policy of Francis and, in addition, undertook many public works and ratified the independence of the country.

"*What we have been makes us what we are,*" if ever true, is certainly true of Paraguay today. Francisco Solano Lopez, in 1862, upon the death of his father, was elected President. He had formerly represented his country as minister to the courts of Spain, France and Great Britain, and had taken an inconspicuous part in the Crimean War. While in Europe it seems that he had become obsessed with the fatal notion that he was another Napoleon. At any rate about the time the Civil War in the United States closed, Lopez at the head of one of the greatest and most efficient armies ever marshalled on South American soil, found himself at war with the combined forces of Uruguay, Brazil

and Argentina. The Triple Alliance formed by these countries and signed in Buenos Aires May 1, 1865, had for its object the crushing of Lopez and with him the military despotism which threatened the peace and security of all South America.

Some give the population at a million before the war began in 1865, and at two hundred thousand when the war closed in 1870. There is no way of telling how many people perished in this senseless Armageddon. One thing is certain, that the country has never emerged from the shadow of that valley of death and gloom into which an ambitious ruler plunged it. At the close of the war all was ruin and desolation. The political and economic situation was terrible. Education and morals were at the lowest ebb, and even yet are deplorable. The whole country was bled white. The odds were too great. Nearly all the able-bodied men including Lopez himself were finally left dead on the battle field. The only army left was one of widows and orphans, who with their backs to the wall and their faces toward the setting sun were left to bear the heavy burdens which tax both soul and body.

As is often the case in such great national disasters, the crushing weight of the tragedy fell upon woman. Could anything be more pathetic than her condition today? She and the burros are still the beasts of burden. With little to eat and wear, with many children to keep alive, and with heavy burdens to bear, barefooted and silently she goes through cold and heat asking naught of any one and receiving nothing. For all the country is so poor, there are scarcely any beggars. Misery has plenty of company, or else their riches are commensurate with their standard of living. "The pain of Paraguay" has gone into proverb and into the literature of South America. There is a book by that title which paints the scene too black, perhaps; yet one is safe in saying, "*the mirth of that land is gone.*"

#### PROTESTANT AMERICA'S RESPONSIBILITY.

What is the measure of our responsibility to this needy land? "To whom much is given much shall be required," these words, true when the Master gave them utterance, are truer still today. Much has been given us and is still being given us in more than one way which increases our responsibility to this "sullen people."

They are looking *at* us and *to* us. In looking at us they marvel at our greatness and many are beginning to ask themselves and us the reason for all this. All too often they explain North America's greatness only in terms of material well being. Many, however, are looking *to* us, for leadership, for guardianship against encroaching political evil, and for spiritual light; just as the merchants of that country are looking to North America for nearly all the manufactured articles sold in Asunción. The Ford automobile is about the only machine sold in Asunción. It is so common that some even say "El Ford" instead of "El automovil." The United States Minister-Plenipotentiary, the

Hon. D. F. Mooney, is very popular. President Wilson is held in the very highest esteem. The memory of ex-President Hayes is kept green among them by naming one of their towns *Villa Hayes*, in gratitude for the service he rendered them in arbitrating a boundry dispute with a neighboring republic.

What is our concept of our responsibility to this needy people? Is it that of furnishing them for value received more gasoline, cement and tar soap? Does our programme lead us beyond that of building "greater barns"? As one looks upon American goods displayed in nearly every show window in Asunción, the language of Dr. Henry Churchill King ought to challenge the very best: "Is the wider and wider sale of 'pinhead' and 'peacock' cigarettes, of kerosene oil, and of corrugated iron, even if it end finally in their world-wide conquest, the ultimate end of Western civilization and the meaning of life? To violate those high spiritual convictions and ideals that are the very soul of our civilization in our dealings with any people is to lose our own life."

Our real "White Man's Burden" is to answer the call of them who sit in the "region of the shadow of death," that to them a "great light may spring up." We shall be measured by the weight of our contribution to their social, moral and spiritual well being, and not by the "Balance of Trade."

## Why Send Missionaries to Latin America?

**Because** we are commanded by our Lord to preach the Gospel "to every creature."

**Because** the dominant church there does not teach the real Gospel of Jesus Christ.

**Because** the people have not been given the Bible or encouraged to read it.

**Because** the people have no assurance of salvation and peace with God.

**Because** the people have not been allowed "the right of private judgment," in reading the Bible, or in questions of conscience.

**Because** the priests, the Virgin Mary and saints are thrust between the sinner and the Savior.

**Because** salvation by works is there substituted for salvation by faith.

**Because** religious rites are made a matter of money, as, for example, the masses for the dead, marriage, baptism and festivals.

**Because** the people are not given that which will satisfy their spiritual natures.

**Because** wherever the Gospel has been faithfully proclaimed in these lands, there have been conversions and converts have become noble Christian men and women.

# Why Did They Do It?

BY WILLIAM M. DANNER, BOSTON, MASS.

American Secretary of the Mission to Lepers

*A church in Chicago recently took up an offering of \$30,000 for foreign missions. They are not wealthy people, but of the middle class. They had not pledged themselves to the work and the unusual demands of the war press on them as on others. They were not obliged to give so largely—*

## WHY DID THEY DO IT?

**Why** did this church, composed for the most part of people, who would be called "poor" as to this world's goods, deliberately plan for an Annual Missionary Rally which all knew would mean appeals for money?

**Why** did they appoint special committees and workers to plan and campaign unitedly for months in advance?

**Why** did these people forget that they had no comfortably cushioned and carpeted church, but were worshipping in a wooden Tabernacle, with sawdust for carpet and were sitting on the soft side of pine boards?

**Why** did they bring Missionary representatives from many different foreign mission Boards to present the missionary work and appeal for money for many lands?

**Why** did the people crowd the tabernacle for afternoon and evening sessions for four days, and on Sunday come in almost continuous sessions for morning, afternoon and evening?

**Why** did 164 bright young people joyfully join the former volunteers in offering themselves for Foreign Mission service?

**Why** did these people give out of their poverty, voluntary offerings, so largely that more than \$30,000 was given or pledged for Foreign Mission Work?

**Why** did the pastor, without thought of his own needs, pour out his soul in words of entreaty, lovingly and faithfully urging his people to do their best to send the blessings of the Gospel to every creature?

**The answer** to these questions gives the reason why Christians rejoice in giving themselves and their substance to advance the cause of Christ at home and abroad. It is the consciousness of indebtedness to Jesus Christ and loyalty to His command and compassion for those who do not know His salvation. Long live the spirit which reflected "the compassion of Jesus" in the Third Annual Missionary Conference of the Moody Church, Chicago (May 29th to June 2d, 1918). May that spirit stir other churches so that they too may know the joy of being co-laborers with God for the redemption of the world.



# Teaching the Kru to Keep the Sabbath

BY REV. WALTER B. WILLIAMS, NANA, KRU MISSION

Via Sinoe, Liberia, West Central Africa

USUALLY the Kru don't need to be taught to rest. That comes naturally to the native of a tropical country. But to rest on Sunday with your rice farm newly planted, or heading out, and hundreds of hungry birds waiting to take their part—ah, that's another story!

In this section church members as well as heathen spent their Sundays in their rice farms. We preached for three apparently fruitless years. "The birds no fit to chop (eat) rice on Sundays?" was the universal query.

"Of course, the birds will eat *some*, but God no fit to let you suffer if you obey His law," we reiterated. It was no use. The idea of letting the birds eat *any* was too repugnant to Kru nature.

Then a native rebellion and a revival swelled the number of our boarders at the Nana Kru Mission School to about 100. On top of that the European War inflated the price of rice beyond all reach. And rice is the "daily bread" of Kru school children.

Prudence said, "Cut down your school one-half, or close it." Christ said, "Feed My lambs." We cast prudence to the four winds and laid hold mightily upon God.

We cut a rice farm. True, we had never done such work before. It is not included in one's bringing up in London, England, nor Philadelphia, U. S. A. But, then, neither had we been taught to make soap, nor manufacture a yeast cake, nor build a house, nor sit on a Kru man's head while he carried us through a river up to his mouth. We had mastered these arts—and, anyway, the missionary's motto in Africa is, "You *can* because you *must*."

Our boys helped us faithfully. Acres of swamp land were cleared of an eight years' growth of bush. Anxious days were spent scanning the sky for clouds while the debris was drying. One glorious day arrived when everything went up in smoke. Dirty days followed when cleaning the ground by hand was the order of business. Brighter days came when the air resounded with the click of hoes as long ranks of women and girls—in all 220—advanced, cutting the ground, covering the seed, and planting cassava with their toes.

*Then came Sunday.* We put the newly planted rice farm into God's hands on Saturday night "and rested the Sabbath Day." And then we saw God's purpose in all this toil, for, while the heathen could close their ears to the preached word, they could not close their eyes to the illustrated sermon of an unwatched rice farm on every Lord's Day. A thou-

sand eyes were upon us. Whether or not the birds ate their part, we do not know. The rice sprouted and grew luxuriantly. The heathen waited in non-committal silence. Then came the drought. All around us rice farms withered and died under the blazing sun. Our own rice began to look a little rusty. We went to persistent, united prayer. Rain fell—tons of it—into the greedy sea, but only a light sprinkling upon land. It was as if God said, "See, I hear your prayer, but you must wait a little." We saw God's hand in this test of faith when we found out that in the town a devil woman had been engaged to conjure rain.

Our rice, unspoiled by the drought, began to head out. "Surely now you no fit to leave your rice on Sundays," our neighbors plead, almost in tears, for to deliberately waste food in hungry Kruland is the unpardonable sin. Every possible concession was advanced. "Pay our town boys to watch your farm on Sundays while you do your church work," was the popular suggestion. Anything except *trust God!*

Faithfully was the bird watching done week by week. A score of boys, through drenching cold rain, under blazing hot sun, from daydawn to sunset, six days out of every seven, drove away the rice birds from the grain. Day and night sessions of school were held by the missionaries so that no student should lose his beloved studies because of the farm.

Not only did our boys watch. They prayed. Earnestly, impotently, every morning and before eating every night, great volumes of prayer went up to God, that He would take care of the rice and show the heathen that He had power. Their own faith grew and deepened, and so did the faith of our native workers.

To adults, with families dependent upon them, with all their people against them, with relatives refusing to let them have seed rice because they said, "You teach the birds to eat rice," and "You waste the rice by letting the birds eat it on Sundays"—to such adults, leaving their farms untended by any visible helper on the Lord's Day was a sore test of faith. One or two faltered, but most stood firm, and it was given to these to declare: "If the birds chop (eat) all our rice, all right, it be good, God will bring something else for us." Timid Christians went into their farms on Sundays and in every case lost nearly the entire crop, while the farms, unwatched on Sundays, of stronger Christians, right beside theirs, yielded such abundant harvest that men exclaimed, "God can do something!"

We had the best crop of rice in the country, and the natives say that if this Mission rice farm belonged to any one man, they would take him by force and make him king. The visible appeals to the African more than anything else. What he sees he believes in.

This farm was a farm of prayer. Before cutting, it was dedicated by prayer. Before burning, it was dedicated again by prayer. The planting rice was dedicated by prayer. And prayer has gone up unceasingly for it. The results prove that it pleased God.

# BEST METHODS



BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

## CONFERENCE ENTHUSIASM HARNESSSED FOR SERVICE.

**P**OWER enough there to run the world," said the man who viewed Niagara with the calculating eye of the practical engineer looking for motor power, "if only it could be properly harnessed up."

Thousands, yea, tens of thousands of delegates, have been enrolled at missionary conferences this summer. Power enough is there to reach to the ends of the earth, if the enthusiasm of these mountain tops of religious experience can be harnessed in actual service in the valleys and plains in which these same delegates are going to live their every-day lives during the winter.

Typical of modern summer conference delegates are the going home experiences of the Bible. When Peter, James and John were on the Mount of Transfiguration they did not want to go home at all.

"It is good for us to be here," argued they. "Let us build three tabernacles."

Truly, that was a choice company. Could they have stayed on the mountain with Moses and Elijah and their Lord, it seemed that the realization of their ideals would be much easier of reach than surrounded by the people who had seen no vision of transfiguration. At a recent conference Mrs. W. H. Farmer said: "Most of us would rather put on ascension robes than overalls." Easier far is it to sing

"Here I'll sit forever viewing"—

than to right about face and march to the duties of the valley below, singing

"Onward Christian soldiers."

A delegate at a Northfield Conference remarked:

"If I could only stay here and work every day with such people as are in this conference!"

The ambition of the disciples to build three tabernacles was all right. The Lord questioned not their ambition, but their choice of a site. Their abodes were to be built, not on the mountain of transfiguration, but down in the plains and valleys below, so that they might live and work among the throngs of people who were not privileged delegates to the conference on the mountain top, and might carry to them the inspiration of the message of the transfiguration.

Another great mountain-top experience was that of Moses on Sinai. Such spiritual heights were there reached that we are told of the only delegate who went up from the plains below that, as he went on the homeward journey, "the skin of his face shone." No delegate ever had a note book that promised to be more durable and indestructible than were Moses' tables of stone. Yet he did not even reach home with his message. So discouraged and angered was he by the indifference and the sin of the people who had stayed at home that he broke the very message God had given him to take back to them.

The coldest breezes that blow are those that greet the enthusiastic delegate returning from a summer conference. The myriad golden calves of the valleys below with their throngs of worshippers are apt to chill the enthusiasm of the most ardent delegate. Coming straight down from the mountain heights it is hard to remember that our whole congregation has not been lifted by the inspiration that

has come to us. Choice delegate he, who can keep his "tables of stone" unbroken as he faces the discouragements of his home church and who can go to the workshop of his daily living with a face still shining with his mountain-top vision.

Heartening also to the disheartened is the experience of Elijah on Mt. Carmel. Such heights did Elijah's faith attain on Carmel that it soared to highest Heaven and brought down fire to consume the offering and lick up the very water from the trenches, yet from Carmel to the juniper tree was but a day's journey. Under the juniper tree the man who but yesterday attained the heights of courage and faith descends into the very depths of discouragement and weakly prays, "Lord, it is enough; take away my life."

Some delegates become utterly discouraged at the depression in their feeling which so often follows the thrilling experiences of the mountain tops. They conclude that their enthusiasm must have been spurious and their vision a delusion. Matthew Arnold had the vision. He also had the depression which so often follows the vision. Especially for summer conference delegates must he have penned:

"Tasks in hours of insight willed  
May be in hours of gloom fulfilled."

Realize, oh ye hosts of returning delegates, that the finest work is sometimes done in these hours of gloom, and not always in spontaneous bursts of joy. Final victory awaits that determination which perseveres in the grind of every-day difficulty.

#### Who Follows in This Train?

*A Winter Conference in New Jersey.* Several years ago a young woman from New Jersey went to a Summer Conference. She saw a vision and she was eager to incarnate that vision in a life of service. She longed to reproduce for the churches at home the meetings which had meant so much to her. When she went home she invited the young people of all

the churches to a winter conference modeled in so far as possible on the summer conference plan. No morning sessions were possible, as most of the young people were at work, but she arranged a splendid program for three hours every evening of her conference week. She had two forty-five-minute periods of Mission Study and one address each evening. Her plan has been in operation now for three successive years, and this winter conference has brought to the home church some of the best features of the summer conferences and has enrolled on these three successive years approximately seventy, one hundred, and one hundred and fifty people in attendance.

*A Missionary House Party.*—An extension plan for summer conference influence has been devised by some of the wide awake leaders of the World Wide Guild, the Baptist Missionary organization for girls. The following irresistible letter which was mailed to local leaders explains the plan, which is not "protected by copyright":

Dear ———.

A great many girls throughout Monroe County keep saying to me: "How I would love to go to a summer Conference at Northfield, but it's so far, or so expensive," or so something else, equally impossible to them. So imagine how delighted I am to be able to write you that we are actually going to have a real "Little Northfield" all our own, right here in Monroe County.

The Rochester Young Women's Christian Association has kindly consented to give us the use of their attractive Sea Breeze camp by the lake, (an hour's ride from Rochester by trolley) for the entire last week in August, for a World Wide Guild Houseparty. The rates, as given on blue dodgers, will be within the reach of all, so surely your church can send at least one delegate.

Under separate cover I am sending you some blue descriptive dodgers, which I hope you will distribute enthusiastically among the girls in your church. We would be glad to have you choose wisely—perhaps you already know one or two girls who could be "live wires" if they only caught an inspiration and learned definite plans to carry out. Our Houseparty is exciting widespread enthusiasm (and envy) outside the county, because it not only promises to give girls lots of wholesome fun, with stunts and games and sports, but the "Little Northfield" side of the plan also assures

the girls of a Conference fairly bristling with new ideas, clever schemes, and simple workable programs, just waiting to be put into practice in your home church. Already we have been able to secure the promises of some leaders known nationally for W. W. G. and children's work: Miss Alma Noble, Miss Mary Noble, Mrs. Frank Crouch, Miss Margaret Applebarth and others, including some splendid missionaries. The evening sessions are all to be inspirational, and the morning ones very practical and definite, as this tentative schedule will show:

(9-10)—*Bible class.*

(10 to 11)—Two electives will be open for choice:

I "Big Sisters for Little Sisters (and Brothers!)"

*Monday*—"Mission Stories for the Primary Department."

*Tuesday*—"Lively Plans for the Lively Junior Department."

*Wednesday*—"The Wee Jewels." (Cradle Roll Department.)

*Thursday*—"The Children's World Crusade."

*Friday*—"Casting Out Some Missionary Imps."

*Saturday*—"How to Make Pagodas, Huts, Dolls, Etc."

II. "Open Doors for W. W. G. Girls."

*Monday*—"Through the Keyhole." (How to arouse curiosity—Banquets, Socials, Posters, etc.)

*Tuesday*—"Seven Keys to Call Kate."

*Wednesday*—"Rusty Hinges." (Bad Programs versus good ones.)

*Thursday*—"Knobs that turn Easily." (Painless ways of raising Money.)

*Friday*—"Locked Up." (What, When and How in regard to Missionary Books.)

*Saturday*—"Door Mats and Door Belles." (Some Missionary Bees for Missionary Bonnets.)

(11-12)—The new study books discussed.

Needless to say our space will be limited as only 60 can be accommodated, so reservations will be made in the order received. "Work it up" at once, therefore. One easy way is to make a poster to display on your church bulletin board: Take a sheet of white cardboard, and paste two of the blue dodgers on it—one, front side out, the other, back side out. In the triangular space between print:

GIRLS:

ISN'T THIS THRILLING

*Sign Up If You Can Go*

Then leave some room for names.

Hoping that your church may gain great benefit from the Houseparty, and asking to

hear from you by August 1st, at the very latest, I am,

Cordially yours,

### The Boring of One Delegate

A Pennsylvania school teacher was persuaded to go to one of the Silver Bay conferences ten years ago. She frankly confided to a friend that she was going solely because her expenses were paid and she expected to be "bored to death" just for the sake of getting a little outing. She prepared to endure the boring heroically and to find her recompense in the pleasure of the trip and the wonderful beauty of the surroundings. Her intentions to skip as many classes as she conscientiously could were completely frustrated not by any watchful espionage, but by the intense interest with which she faced for the first time in her life the compelling task of a world to be won. The work outlined challenged the best that was in her. She went back home and presented that same challenge to her church in eight Mission Study classes which she led the following winter. She organized a Missionary Committee in her church and worked out a thorough missionary policy for the Sunday-school. Every year that church has continued to send delegates to the summer conference. The one who went up ten years ago to be "bored to death" has become an outstanding missionary leader, whose name has appeared on a number of programs of the largest summer conferences this summer.

### A Kansas Lawyer's Verdict

Three years ago a young Kansas lawyer went to the Estes Park Summer Conference. With reluctant feet went he. What business was there for a lawyer at a missionary conference! Chiefly because his sister urged him to go he was there. In a Home Mission Study Class taught by Mr. Felton he saw, not America only, but the whole world as he had never seen the world before. His legal mind set itself to the fair settling of the case before him. He accepted the verdict

which changed all of his plans for his life. His ambition to win cases in America paled before the consuming passion which came to him to win souls for his Lord in India, and in India today that summer conference enthusiasm is working in the daily harness of actual, hard service.

#### An Illustrator's Pen

Did you ever notice the initials "J. G." on some of the most attractive of the *Saturday Evening Post* cover designs? Have you noticed the same initials and the same strong points in the illustrations of several of the new missionary books, which illustrations have elevated these books to an entirely different class from the missionary publications of a few years ago? The harnessing of summer conference enthusiasm did it! A talented young artist was at a summer conference several years ago. As she heard of heroic service she too longed to serve. The old question came to her: "What hast thou in thine hand?"

She took that which was in her hand—a skilled pen and brush—and made them serve in a way which has reached multiplied thousands.

#### Into Every Orphan Home in New York

At the 1917 Blue Ridge Conference a quiet girl arose at the last session of the class in the Missionary Education of Juniors, and said:

"Among the determinations I have made in this class is one that I will place *Everyland* in every orphan home of my denomination in my state."

It was not a big proposition. It involved the expenditure of only a few dollars, but it offered a possibility of large returns on a small investment. The determination of this girl was mentioned in a talk at the 1918 Silver Bay Conference, and brought a suggestion to a prominent New York lawyer of an opportunity for harnessing some of his convention enthusiasm. The next morning that lawyer proposed to put *Everyland* in every orphan home not only of his denomina-

tion but of every denomination in the state of New York. No human power can estimate the influence upon the lives of thousands of boys and girls resulting from this investment.

#### A University Student's Way

Said a young university student, "I want to do something to take the missionary message to the men at the university next winter. Just a handful of them are at any summer conference. I think the best thing I could do would be to put the MISSIONARY REVIEW OF THE WORLD in the reading room." "I think," said another delegate, "that my definite investment that will count for the most is to send the REVIEW to our mission stations." Good suggestions, both. If any returned delegates or any who did not go to a summer conference want to harness some enthusiasm for splendid service in an investment sure to bring returns "*Best Methods*" will be glad to handle that also, and see that the REVIEW goes to university reading rooms and to missionaries on the firing line, either in the homeland or in foreign fields. A movement is on foot to put the REVIEW in every mission station, in every college and seminary library and in every Protestant church in America. Helpers are needed to carry out this plan to bring the inspiration and stimulus of the messages in the REVIEW to those on the frontier or in positions of influence at home.

#### Swing Wide the Doors of Governors' Mansion

Among the delegates at last summer's conferences were at least two governors' wives. Mrs. Bickett, wife of North Carolina's good governor, went back home from the Blue Ridge Conference to harness her enthusiasm into service. One thing she did was to invite all missionary societies of the different denominations represented in North Carolina's capital to a missionary meeting. Now gubernatorial doors have swung wide to many meetings, but not often have these

meetings been of a missionary character. Notwithstanding the down-pour of rain the women gathered by dozens and by scores to discuss the great opportunities of the mission fields of the world. The influence of such active missionary zeal in the home of the chief executive is being felt throughout "the good old North State." This year both Governor and Mrs. Bickett attended the conference, the governor being one of the speakers.

#### One Girl Did This

A young girl went home from a conference with a great desire to be of service to her Lord in giving to her church at home the missionary inspiration which had come to her. She went to her pastor and talked over with him her hopes and ambitions, and together they worked out a plan for more thorough missionary education in the congregation.

Here are some of the things that were actually done which transformed the life of that congregation:

Every organization or society in the congregation was asked to appoint one member to serve on a Church Missionary Board. The Board thus constituted faced the task of planning and putting into effective operation through the various societies of the church an adequate policy of missionary education.

This girl met with the Executive Committee of the Women's Missionary Society, and interested them in a Mission Study book so that they introduced this new feature.

The Men's Brotherhood was tactfully encouraged to invite certain good missionary speakers.

The Sunday-school program was made to include some missionary teaching with demonstrations and missionary exercises on certain Sundays.

The Christian Endeavor Society became one of the liveliest organizations in the church through its splendid programs of missionary material, which were introduced.

The Intermediate Christian Endeavor Society became interested in mission study by delightful informal meetings at this delegate's home once a week to go over the new books.

The Junior Society was not forgotten. It also was visited and programs on Mission Study books were planned.

Thus did one delegate go home and give a missionary impulse to the

whole life of her congregation. She was not revolutionary. Quietly and tactfully she went about her work. When she was asked how she accomplished so much, she said:

"Two things have, throughout the year, kept alive the fire of inspiration gained at the summer conference. One is my oft-repeated prayer to God for His guidance, and the other is the constant inspiring memory, very real and vivid, of the happiness of that summer conference experience."

#### Taking a Missionary Institute Back Home

The time was thirteen years ago.

The place was a beautiful little town of 1800 inhabitants, about thirty-five miles from Buffalo, New York. The church was a small one with only 186 members on its roll, without a regular pastor for two years. No prayer meetings had been held for eighteen months and activities were at a decidedly low ebb. The new pastor was just out of the seminary. He was a missionary enthusiast, not of the sputtering, but of the steadily burning type.

In the winter of 1905 the Missionary Education Movement (then the Young People's Missionary Movement) held a three-day Institute in Buffalo. They gave courses in Mission Study, and Methods of Missionary Education. On that faculty were Mr. Charles V. Vickery, now Executive Secretary of the Armenian-Syrian Relief Committee; Dr. S. Earl Taylor, the present Secretary of the Methodist Centenary, and Mr. B. Carter Millikin, Educational Secretary of the Presbyterian Board of Foreign Missions. For some months the pastor of this little country church had been wondering how he could get missions into his church and give his people a vision of the world. The young people were willing to respond to his appeals, but they had never studied missions and had never been trained for leadership. When that pastor received the announcement of that Missionary Institute he knew that his opportunity had drawn near. He immediately made up his mind to have

a large delegation attend from his church. The Buffalo Committee wrote him that the delegation from his small church must be limited to four. When a delegation of fourteen volunteered to go that Buffalo committee gave extension privileges to their ruling, and that little country church claimed the privilege of supplying the shortage in the delegations of some of the large city churches which were not able to muster their full quota. These fourteen delegates attended every session of that Institute, commuting on each of the three days.

They returned home with such a vision as they had never had before. The day after, the pastor summoned them all to the manse and told them that he wanted to organize some Mission Study Classes in the church. His proposal was greeted enthusiastically, but the common wail followed immediately—"Where will you get the leaders?" "From this delegation," was the quick response. After some discussion eight of those young people agreed to lead classes, although none had ever led a class before. Within a month eight Mission Study classes, with a total enrollment of eighty, out of a church membership of one hundred and eighty-six, were meeting weekly at the homes of the leaders.

Here is the result in a nut shell:

Nearly one-half of the entire membership of the church began to study missions; the benefits of the Institute were passed on to sixty-six persons who had not attended it. Missions soon became a live topic in the church; the contributions for missions and benevolence quadrupled; and many leaders were developed. Today that little church is represented on the foreign field by two of its members—one in Africa and the other in Syria, and that young pastor has become a missionary leader whose influence is nation-wide, and world-wide. His recent advice along this line is:

*"If you want to interest your church in Missions and develop leaders, don't try to do all the work yourself. Send a delegation of your young people to*

*a Missionary Institute or to a Summer Conference."*

#### Rules for Returned Delegates

1. Garb your enthusiasm in overalls.
2. Put not on any superior airs of disdain when your pastor does not equal the eloquence of your favorite Moses or Elijah of the conference. Neither Moses nor Elijah could do it if he had to preach twice a Sunday and prepare prayer meeting talks extra.
3. Do not lose patience with the people who were not there. Preserve the shining of your face and deliver your "tables of stone" unbroken, even though you find the folks back home absorbed with their golden calves.
4. Do not expect an eager throng to meet you at the station begging to be enrolled in Mission Study classes without delay.
5. Remember that your summer conference vision is a thing not to frame, but to incarnate.
6. Face the task of the home church with enthusiasm continued, which is perseverance, which is success.
7. Begin immediately to work up your delegation for next summer's conference.

#### BACK OF THE POETRY, PROSE

"A man went down to Panama,  
Where many men had died,  
To slit the sliding mountain  
And raise the eternal tide:  
A man stood up in Panama  
And the mountain stood aside."

Do we catch the prose behind the poetry? The prose of the Panama Canal and the poetic standing aside of the mountains were shovel and pick, and some one who dug, dug, dug. Even after the mountains stood aside there was landslide after landslide which meant *dig again*.

If the man who went down to Panama had given up in the face of difficulties, as easily as do some summer conference delegates, never a mountain would have stood aside and never an eternal tide would have been lifted.



# Woman's Home Mission Bulletin

EDITED BY MRS. O. R. JUDD, BROOKLYN, N. Y.,

Representative of the Council of Women for Home Missions

## A MIGHTY MOVEMENT TOWARD RACIAL CO-OPERATION.

By President Albert Deems Betts.

THE recent General Conference of the Southern Methodist Church, which met in Atlanta, Georgia, was more responsive to the needs of our colored brethren than any General Conference since the War between the States. Historians have generally overlooked the fact that in the middle of the last century Southern Methodism was spending over \$100,000 annually for missions to the slaves. So the present great advance is another case of history repeating itself; the spirit of the fathers has descended upon their grandchildren. And it is a glorious fact.

To be more specific: (1) The Conference authorized an assessment for colored work amounting to \$55,250 annually. This alone is an advance of 250 per cent. at one stroke. Half of the funds so realized will be distributed by the Board of Education, and the other half will be administered by the Board of Missions. But the funds will be used to aid in practically all phases of the work of the Colored Methodist Episcopal Church. It is understood that much of the aid rendered will be upon the "dollar for dollar" proposition, which is very wise, in order to stimulate a corresponding generosity in behalf of wisely planned and very important enterprises.

(2) The Missionary Centenary carries with it a program for raising about \$1,000,000 for the religious welfare and training of the Negro. The Woman's Missionary Council proposes to raise about \$250,000 for the cause, of which \$150,000 will go to Paine Annex, Augusta, Ga. The Board of Missions proposes to raise \$500,000, of which \$250,000 will go to Paine College, and the other quarter of a

million will be distributed among five other schools of the C. M. E. Church in amounts of \$50,000 each. Besides these sums, over \$200,000 is to be set aside for the development of our African Mission in the Belgian Congo.

It is a most wise policy to lend the larger aid to Paine College in order to make it an institution of commanding importance and representative of the true spirit of Southern Methodism in her attitude to our colored brethren. Altogether \$400,000 is to go to Paine College; and, in addition, there will be a substantial support given through the proceeds of the assessment for colored work. This will make it an institution worth over a half million; and it can then provide for three times as many students as now, or nearly a thousand a year.

To sum up: Southern Methodism proposes to raise in the next five years approximately \$1,200,000 to help train and equip a Christian leadership for the Negro race. It is a mighty program and worthy of our great Church, though by no means all that we ought to do. We will do still better as the years go by. In proportion to our size and means it is doubtful if there is another Church in the nation that has so large a program for this cause for the coming four years. It is a great task we have set ourselves. But we can do it, and by the Lord's help we will.

Only the Gospel of Christ can bring men of varying clans and races into helpful co-operation and mutual love. This will be the supreme need of the new era that is dawning upon the world, and the peace and prosperity of all mankind for time and eternity are dependent on the power of Him who reigns in both justice and love.

Note.—The article by President Betts was sent to the editor with the request

that it be printed in the bulletin. While the advance movement described is not that of one of our Women's Boards, it is of interest to all members of the Council of Women as an indication that the hopes of the years are finding fulfillment in the translation of purpose into definite, intelligent action. We heartily congratulate our Southern Methodist friends on this great work in behalf of the Negro race.—B. G. J.

#### Home Missionary Volunteer Resolution

"Realizing that a great proportion of the population of the United States of America is composed of foreign peoples, who have come to our country to enjoy the privileges and the opportunities of a democratic government, yet are unchristianized and permeated with erroneous beliefs and doctrines instilled under the adverse conditions of their native lands; and being convinced that these constitute a great menace to our Christian ideals and the development of a strong Christian civilization for the present and for the future generations;

"Also realizing the existence of similar needs and dangers among the backward races native to our homeland, and the urgent need of consecrated, trained and skilled workers among all classes and conditions among all peoples in our midst;

"Therefore, be it resolved that we, the members of the Minnesota Woman's Home Missionary Union, earnestly request the Congregational Woman's Home Missionary Federation of the United States to present to all Student Missionary conferences or conventions, to all Y. M. C. A. and to all Y. W. conferences or conventions, and to all Christian Endeavor and Young People's organizations of all denominations in our country, the matter of volunteer work for Home Missions and that the names of these volunteers be registered with their home missionary denominational boards.

"Also realizing that money is needed for the promotion of so great a cause,

"Be it further resolved that the funds for the promotion of an exten-

sion Home Missionary Volunteer Work in our country be raised in accordance with adopted denominational plans or by a special "Home Mission Volunteer Fund."

That "the stranger in our midst" is upon the hearts of the Christian women of our land the above resolution recently passed by the Minnesota Woman's Home Missionary Union convincingly shows. In this connection it must ever be kept in mind that the consecration of the individual worker depends above all on the consecration of the home. Christian parents are primarily responsible both for prayer for the advance of Christ's kingdom on earth and for the thrusting forth and the equipping of the young men and young women who shall be specially engaged in the King's service. To Christian fathers and mothers and to Christian teachers is committed the supreme task of so exalting by example and precept "the Name that is above every name" that young people shall recognize in His service the highest privilege of their lives and joyfully devote to it every energy of life.

World conditions today are teaching us anew the need not so much of the giving of money and the devotion of every material resource as the outpouring of life. In earthly warfare the soldier may be drafted. In the service of God the only soldier who counts is the one who enlists, freely, voluntarily giving himself. What measure of grace is needed in the Christian home and church, what faithful teaching, what constant communion with the Father and close fellowship with the Son to bring to pass such an enlistment of volunteers—as will be adequate to the world's needs!

And do we ask as does the last paragraph of the resolution, "What of the money to provide for such an army?" The answer comes, "O ye of little faith!" Could He provide for those who centuries ago said, "Lo, we have left all and followed thee" and make their ministry felt throughout the length and breadth of the Roman Em-

pire, then will He provide today. All hail the volunteer!

#### Mission Study Class Teachers

The Council of Women for Home Missions receives applications from teachers of Home Mission Study Classes who desire the endorsement of the Council. It is the policy of the Council not to advertise names but a list of available teachers is kept at headquarters. Mission Study Classes in the Southwest can secure the name of a possible teacher of Home Missions by applying to Council headquarters, Room 1011, 156 Fifth Avenue, New York City. This applies to local classes in the fall or next winter.

#### A CALL TO THE CHRISTIAN WOMANHOOD OF AMERICA

ALL Christian women, of all denominations, North, East, West and South, are requested to join in a service of prayer on November 21, 1918—a union service, if possible, that there may be strength.

The women of city churches, of village churches, of country churches, are called to unite in this day of prayer for America and its institutions, in this, its hour of gravest crisis.

Perhaps no lesson of these war times is more apparent than that of organization, of speedy mobilization, of concentration upon a given task.

The American government calls for money, for life, for prayer, and the nation responds.

The church is calling upon its women to pour out their lives in prayer on this set day.

"Ralph Connor" (Major Charles W. Gordon) said: "If those women of France had not pushed their men out to the front, and taken their places at home, France would never be holding her line today."

He further said: "If the women of Britain had not pushed their men out to the front and rushed in millions to supply their places in factories and machine shops, Britain would never be holding her front lines today."

If those women can keep the heart

of their nation beating steady, quiet and strong; if they can so mobilize that the front lines of battle can be held, what of the women of the Church of God? Can they not mobilize on this one day to petition God with prevailing power for the strengthening of the moral fiber of the nation, for the relief of a bleeding world, for the redemption of a lost world?

As we hold the home base of prayer and service, the front lines of battle in God's Kingdom *will be held*. Shall it be so?

The program submitted by the Council of Women for Home Missions for the observance of this day is merely suggestive and may be adapted to local needs.

MRS. LUKE JOHNSON,  
*Chairman Day of Prayer Committee.*

#### PROGRAM

*Woman's Day*      *Week of Prayer*

#### Theme:

*Christian America*  
*The Lasting Liberty Bond*

#### *Arrow Points for Thought and Prayer*

1. Fundamental Principles of Our National Government. The Kingdom of God.
2. A New Era  
In American National Life.  
In American Christian Life.
3. America's Leadership  
Of Nations.  
Of Spiritual Forces.
4. The Call of the Hour  
To the Nation.  
To the Church.

#### 1. *Principles.*

Scripture texts: Proverbs 14:34 and 16:12. Psalms 33:12; John 8:36; Romans 14:17.

State the principles of the Constitution of the United States.

State the principles of the Kingdom of God.

Pray for

1. Our country, that it will hold true to the Christian principles and ideals upon which it was founded, and that it will share its strength and opportunities with all mankind.
2. The Church, that it will not fail to meet its present day test and bring all men to recognize the Lordship of Christ and the supremacy of His Everlasting Kingdom.
3. Victory for America and her Allies, that righteousness and peace may prevail in the earth.

2. *New Era.*

Scripture texts: Isaiah 42:9 to 16; Daniel, 2:20, 21.

Indicate the changed conditions in the different phases of our national life.

Indicate the changed emphasis and the new situation facing the Church.

Pray for

1. The wisdom of God to be given to the rulers of our Government, that in quietness and confidence they may find strength from God.
2. The coming of justice and righteousness in the individual and social relations of our country.
3. The Americanization and Christianization of all races within our borders.
4. The men and boys who fight and bleed and die today for the freedom of the world.

3. *Leadership.*

Scripture texts: Deuteronomy 7:6, Isaiah 2:2 to 4, Isaiah 55:5 and 60:1 to 5.

Wherein is the new leadership of the Nation?

Wherein is the leadership of the Church emphasized?

Pray for

1. America to set the standards of greatness for nations upon the standards of the Gospel of Christ, and that America may exist, not to serve herself, but to serve mankind.

2. The Church in America, that it may "brother all the sons of earth and make them sons of God."

3. The Church—that it may make democracy safe for the world."

4. The Y. M. C. A., the Y. W. C. A., the Salvation Army, the Chaplains, and all who minister to the spiritual life of our soldiers and sailors.

4. *The Call.*

Scripture texts: Romans 13:1, Galatians 5:1, Ephesians 6:11 to 18, I Timothy 2:1, 2.

Outline the call to America in this hour of world peril.

Outline the call of God to His Church in this hour of crisis.

Pray for

1. The American Government, that it may ever be the defender of free peoples and free institutions; that it may establish a unified English-speaking America, inspired with Christian ideals.

*Repeat:*

God bless our loved land!  
Firm may she ever stand  
Through storm and night.  
When tempests roar and rave  
'Mid perils dark and grave,  
Do Thou our country save  
By Thy great might!

Pray for

1. The Church, that it may speedily bring about the mobilization of  
Prayer Power  
Life Power  
Money Power  
for the healing of the nations!
2. The Red Cross in all its forms of relief and unselfish service; the physicians and nurses and all who minister to those who suffer and die that the world may be free.

*Pray*

Grant us the *Spirit of Speed*,  
Thou knowest, O Lord, the need  
In the trodden highways, along the  
by-ways,  
Where souls for the Gospel plead.  
Do Thou send us Lord, with Thy  
blessed Word,  
For they die so fast who have not  
yet heard.  
*O give us the Spirit of Speed!*

# Latest News Of War Work

## AN ARMY AND NAVY CHURCH

THE Baptist Union Council of Great Britain and Ireland has decided to form a Baptist Army and Navy Church, from which men can be transferred at the close of the war to churches in their respective home districts. Forms of application and certificates of membership have been prepared and sent to Baptist chaplains. The constitution provides that the church shall include those serving in the forces at home or abroad who are already members of a Baptist church and others who desire to become members on the basis of a declaration of repentance towards God, of faith in Jesus Christ, and a desire to follow Him and to do His will. Membership will be open to any candidates satisfying this requirement, though precluded by circumstances or conviction from making a profession of faith by baptism. A register will be kept of all who desire baptism as soon as opportunity permits.

## BIBLES BY THE MILLION

THE World's Sunday School Association has supplied, from the opening of war in 1914 to the end of 1917, to the soldiers on both sides approximately 1,500,000 Bibles, Testaments and portions.

Since August, 1914, the British and Foreign Bible Society has distributed, including several hundred thousand which the American Bible Society supplied them, over 7,000,000 Bibles, Testaments and portions, not only among the troops of the British Empire and her Allies, but also among their foes, and in the ranks of their bitterest enemies. The National Bible Society of Scotland has circulated over 3,000,000 Scriptures among the men of war since August, 1914.

Since America entered the war the American Bible Society has issued, in special bindings for the Army and

Navy, 2,231,831 Bibles, Testaments and portions. This has meant an average output of over a thousand volumes every working hour, of every working day, during the twelve months!

## SOLDIER COMMENT ON CAMP LIFE

IN order to reassure those who are anxious about moral conditions in the camps, the pastor of the Dudley Street Baptist Church, Boston, gives the following quotations from two among several letters he has received:

"From a Southern camp: I want you to know that I am keeping up my Bible-study, prayer and church-attendance. The men of my battery are a lot of fine, clean, moral fellows. I don't know just what would happen to a man who brought disgrace upon his fellows by his actions. We are standing for the best things. I do not find the rottenness in the army I expected to discover. Men in the army, the same as in civilian life, find companionship according to their desires. If a fellow wants rottenness, he can find those who will rot with him; if he wants clean living, he will find those who would die before they would stain their souls or sacrifice their morals."

From one in the Aviation Service: "The fellows in my corps are a very clean lot, and very easy to get along with. I am delighted to learn that the moral conditions incidental to army life are far better than I was led to suppose by what I had heard and read previous to my enlistment. The men with whom I am associated come from some of the best homes of our country; and while some fellows use a good deal of profanity, still I think we average as high in morality as any bunch of fellows to be found in civilian life."—*Christian Endeavor World*.

### SOUTHERN CAMP PASTORS

**M**EMBERS of the Methodist Episcopal Church, South, in the State of Texas, have appropriated \$70,000 for the work of camp pastors. Thirteen thousand dollars has been raised for this same purpose in Virginia, according to Bishop Walter R. Lambuth, chairman of the War Work Commission of the Methodist Episcopal Church, South. This money will be used for the salaries of camp pastors and for the erection of tabernacles outside the camps. Already six tabernacles have been erected in southern camp communities and eighteen camp pastors are working among the various cantonments. These camp pastors co-operate with the Y. M. C. A. and Red Cross, so that there will be no duplication of effort. "Distinctive evangelistic work is also being accomplished by these pastors," said Bishop Lambuth.

### TRAINING SCHOOL FOR CHAPLAINS

**T**RAINING schools for chaplains have been established at several points—one at Fortress Monroe, Va.; another in Texas and one at Louisville, Ky.

The Training School for Chaplains conducted by Maj. Alfred A. Pruden, a chaplain of the Coast Artillery Corps, at Camp Taylor, is modeled on the lines of the Reserve Officers' Training School. Stress is laid upon military affairs rather than upon theological instruction. All candidates have had the necessary theological education. Lectures are given to the chaplains on international law, military law; and military rules and regulations, and conferences are held under the direction of experienced chaplains on general subjects connected with their work. In addition to the special instruction there have been held drills both in marching and in horsemanship.

According to the Federal Council of Churches, the faculty of the training school includes representatives from the Episcopal Church, the Meth-

odist Episcopal, the Baptist, and the Roman Catholic. Among the candidates are members of at least three Roman Catholic orders and several Protestant denominations, all working and conferring together.

The course covers a period of five weeks and during instruction the candidates receive salary and wear the uniform of a private of the United States Army.

### MINISTERS STUDY WAR AIMS

**U**NDER the auspices of the National Committee on the Churches and the Moral Aims of the War a series of institutes have been held at educational centers in different parts of the country this summer, the fundamental purpose being to study how the churches may make the best use of their opportunities for war service. The first institute was held at Vanderbilt University, Nashville, Tenn., June 12th and 13th, and brought together more than one hundred ministers from six Southern states, Tennessee, Kentucky, Mississippi, Alabama, Arkansas and Georgia.

On the first day inspiring addresses were delivered on such subjects as "Why We Are Fighting," "The New City," "The New Social Order, and The Church in This Crisis." Sir George Adam Smith addressed the Institute on "Great Britain's Message to America." The second day of the Institute was devoted to an intensive study of the League of Nations movement, which is one of the strong points emphasized by the National Committee and which looks toward international reorganization after the war and the establishment of a League of Nations. In its general outline the meeting at Vanderbilt University is like the Institutes which were planned for other groups of ministers in the United States, at Amherst College, the University of Minnesota, Cornell University, Piedmont College, Hampton Institute and other educational centers.

### SALVATION ARMY WOMEN IN FRANCE

A GROUP of workers belonging to the Salvation Army in America sailed recently for France to reinforce the 900 trained Salvation Army war workers engaged in relief service in the battle zone. These workers are frequently very near the front, and often under shell fire. The work done by these women has had such a telling effect upon the American forces that both the troops in the trenches and the military authorities of highest rank have voiced their unqualified appreciation and approval.

### NEW Y. M. C. A. AT CHARLESTOWN

THE Army and Navy Y. M. C. A. building at Charlestown, Mass., is a center which is being much appreciated by men in both branches of the service. The formal dedication took place on May 28th, with Governor McCall, Mayor Peters of Boston, Rear Admiral Wood, U. S. N., and General Ruckman, U. S. A., as speakers. The building, which has sleeping accommodations for about 250 men, contains many club privileges for both the soldiers and sailors. On the first floor there is a large lobby and writing room, with a reading alcove at one end, where are placed current magazines and newspapers from all parts of the United States. At the other end of the lobby there is a big fireplace. On the same floor there is a restaurant. Eighty-two bedrooms, for which moderate prices are charged, have been furnished, and in addition the building contains game rooms, bowling alleys and an auditorium to provide some kind of entertainment every evening.—*Congregationalist*.

### THE CHURCH IN THE CAMPS

THE work of the camp pastors is an important factor in the service of the Christian forces of the country and one which has not received as much recognition as in many cases it

deserves. The camp pastors are ministers appointed by various denominational commissions to constitute a connecting link between the men in training camps and the churches in the adjacent communities. Their work is not intended in any way to duplicate or rival any work of the Y. M. C. A. or the chaplains, but to be supplementary to both. In some cases the camp pastors have been definitely assigned to units that were without regular chaplains, in which case they have been known as "voluntary chaplains." There are at the present time about 400 of these camp pastors, appointed in the main by ten of the largest Protestant denominations and perhaps 100 others appointed for at least part of their time by smaller religious bodies. Some of the most prominent ministers in the churches are serving in the capacity of camp pastors.

### FRENCH HOMES ASSOCIATION

FRENCH women are forming the French Homes Association, which is opening up homes of the finest kind throughout France for the entertainment of American army men. It is an attempt on the part of the French women to show that they are grateful for the sacrifices the American women make for them by sending their men so far away to fight in France.

### GENERAL HAIG'S FAITH

AN interesting incident, which illustrates the Christian faith of a great general, as well as the value of the army chaplain's ministry in hours of actual crisis is related by Major James M. Black, of Edinburgh, brother of Rev. Hugh Black and a chaplain with the British forces. Writing to a friend, he said: "Two Sundays ago—the dark Sunday of the German push—I was at general headquarters. Sir Douglas Haig was very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked: 'Remember, the battle is not ours, but God's.' He is a sincere Christian."

# NEWS FROM MANY LANDS



## JAPAN—CHOSEN

“JAPANESE leaders invite the full co-operation of missionaries from Great Britain and America in the moral and religious development of their own country. No obstacles are put in our way by the government. On the other hand there are many evidences of interest and appreciation.” So remarks Dr. C. J. L. Bates, dean of the College of the Canadian Methodist Church in Kobe, Japan. He said in a recent interview:

“Japan is prepared industrially to take advantage of any opportunities that may arise. A few years ago she was believed to be on the verge of bankruptcy, but she has since become a creditor rather than a debtor nation. Japan is qualified by educational leadership. She is the only nation in Asia with a public school system which definitely plans to educate all the people. In one generation Japan has passed from illiteracy to literacy.

“But Japan recognizes that she is not equipped morally and religiously. One of the leading Japanese officials in Korea said to me, ‘Korea stands in need of two kinds of salvation; one political and one religious. As far as the political is concerned, Japan will look after that; in so far as the religious life is concerned the only hope of Korea is in Christianity. Other religions are dead and the only hope is in the teachings of Jesus Christ.’”

## A New Cult in Japan

ANOTHER new religion has appeared in Japan, which *The Japan Evangelist* says, is singular among the modern cults which are springing up as mushrooms, in that it seems to combine a rather lofty philosophy with an exceedingly practical application to life and human sufferings. It is called *Tareido*, or the Great Spirit-Way. Its founder, Morihei Tanaka, of Tokyo, claims that it is the source of religion, the

foundation of all morality and ethics, the basis of all philosophy and the conclusion of science. It teaches that by following a proper method a man may become possessed of the *reishi*, or spirit-force, of *Tairei*, the Great Spirit, the ultimate reality, and through *reishi* can do things impossible to physics and physiology, including the curing of physical disease, his own and that of others. A major-general, an admiral, and the chief paymaster of the Japanese Army are among those who have adopted this new religion. A Tareido Association has been formed, twelve members of which were on April 1st to set forth as an evangelistic band with the object of evangelizing first Japan, and then America and Europe.—*C. M. S. Review*.

## Christianity a Permanent Factor

“THERE is abundant evidence,” writes Rev. D. C. Holton of Tokyo in *Missions*, “that the Gospel of Jesus Christ has established itself as a permanent factor in the spiritual life of the Japanese people.”

A prominent Japanese Christian educator is of the opinion that in all Japan there are one million people who in their hearts believe in Jesus and follow Him, though the total membership of the Japanese Christian Church, including Roman Catholic and Russian Orthodox communicants, is only about 300,000. About half of these are members of the Protestant churches. An evidence of the vigor of the Japanese Church is seen in the fact that the Three Years National Evangelical Campaign for Japan, which closed in July, 1917, and which was instituted and carried on mainly through Japanese initiative, reported a total attendance of 800,000 at the various meetings held during the three years, and 27,000 decisions to follow Christ.

The principal ground for confidence in Christianity as an established factor



in the life of Japan is in the kind of men who have responded to the call of Christ and who have committed their lives to His cause. To the average American reader the names of these truly great Japanese Christian leaders are unknown and unpronounceable, but to one who knows them they are true Samurai of the Spirit.

#### Conversion of a Japanese Woman

**T**HE line of thinking which led Madame Hirooka, a prominent Japanese woman, to become a Christian is thus reported in her own words in Asia:

"I wanted women to be good and I wanted to help them to improve their lot. I found that I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found that there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to men. They regard women as evil. Confucian ethics, for example, teach that fools and women cannot be educated. A woman cannot be a 'heavenly creature.' It teaches that it is better to see a snake than a woman, for the latter arouses passion. Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. They are afraid, like slaves. Then I began to read the Bible. I did not like some parts of it any better than I like the religions of the East. . . . When I read the gospels I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."

#### St. Bernard for Japan

**S**OME students of church history and of missions might find it of interest to analyze the value for the Christians of the Oriental races of the lives

of various saints of the Early Church. One Japanese pastor had clear views on the subject, as the following incident shows:

"Mr. Ikeda, whose health had broken down, devoted his time to a translation of 'St. Bernard and His Times,' believing that the book would be a message of inspiration to Japanese Christians. To a friend visiting him in his poor lodging he confided his difficulties in finding a publisher because of the size of the work. The friend suggested that St. Bernard was but little known and that a life of St. Francis of Assisi would be more acceptable to both publisher and public. Mr. Ikeda acknowledged the force of this view and said that he, too, revered St. Francis, 'but,' he said, 'St. Francis stood for love alone—selfless, gentle, self-sacrificing love. There is great power in that, but it is not enough. There is evil in men's hearts and that evil must be fought against and subdued. Only so can men be saved. Not St. Francis but St. Bernard is the man who combines in himself both these principles, love and the aggressive fighting spirit, and so I thought it would perhaps serve Christ best if I introduced St. Bernard to the Japanese Church.'"—*Record of Christian Work.*

#### A Lay Missionary to Japan

**T**HE visit to Japan of Capt. W. H. Hardy has been described by a missionary there as "one of the most brilliant chapters of unofficial missionary service in the history of modern times." He says: "All sorts of records have been broken by this 'simple sailor.' He is a hero of three wars, who carries ten bullets and five silver ribs in his body besides a silver plate in his skull; he is one of the two survivors of Commodore Perry's famous band of voyagers who opened Japan to the western world; he has been feted and honored in Japan during the past five months in ways that no other commoner has ever been; and he has chosen as his pet name for himself one given him by admiring friends,

'The Grandfather of Modern Japan.' But these and similar facts concerning the old hero which have been stressed in the papers and magazines are not the things that have impressed us most. What has touched us most deeply is the five-months-long sermon he has preached and practiced on God's love and international good feeling. He has preached from scores of platforms and written in hundreds of albums 'God is Love.' In many ways he has set an example that regular missionaries might well follow."

#### A Family Day in Japan

**I**N North America, the observance of a special week in February as Father and Son Week has taken firm root in thousands of churches and Young Men's Christian Associations. This year for the first time the idea has been transplanted to Japan, and true to the genius of the Japanese, it has been modified into Family Day. By a happy thought it was decided to tie the observance up with the boys' festival which comes on May 5th. Accordingly, a number of churches and Y. M. C. A.'s celebrated the occasion on May 4th or May 5th by special suppers attended by parents and children, mostly men and boys, by public addresses and special sermons, and by athletic and other entertainments. The festival bids fair to become an annual event and may in time give a Christian content to the boys' festival.

#### Working at Her Religion

**A** FAITHFUL Bible woman in Taiku, Korea, was very ill last year, and went to the Japanese hospital for treatment during an entire summer. At the end of the time, when she asked for her bill, the Japanese physician in charge said, "I am a Buddhist and you are a Christian, but I see that you are working at your religion and so there is no bill." Shortly after that the Bible woman came to one of the missionaries in great distress and said, "How can I repay him?" and then suddenly her face brightened and she said, "Oh,

I can pray that he may become a Christian, and then he will be fully repaid."

The missionary tells also how, soon after the Bible woman began to pray, this physician, who is a man of high rank, having been decorated by the Emperor for bravery during the war with Russia, began English lessons, reading the gospel of John, and soon became so interested that he asked to have the way of salvation fully explained.

#### How a Leaflet Bore Fruit

**A**T THE close of the service one morning in the church at Chungju, Chosen, a woman came up to the platform and said to the missionary: "Will not the pastor stop at my house on his way home tomorrow?" Upon inquiry he learned that she was a former beer seller, notorious for her vile language. The next morning, as the missionary sat on the little porch in front of her store, she told of her conversion. "Someone handed me a leaflet one day as I sat here selling beer. I said I could not read it but he told me to have my son read it to me. After my son read it he said: 'Mother, we just must become Christians.' We talked it over and a few Sabbaths later I went to church and when the pastor asked all who wanted to believe to stand, I stood. Now my son and his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living."

#### Wayside Sunday Schools

**H**UNDREDS of Sunday-schools in Korea have started in the following manner: A missionary well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road. Very soon children gather in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card and tells

them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will look for his coming and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room and from that time more or less regular work may be begun. Some "schools" have met Sunday after Sunday through a long bitter winter under a tree by the roadside. Since these schools started only a few years ago thousands and thousands of children have been reached. Just the other day a Korean said, "When I used to go to such and such a village the children sang all sorts of heathen songs, but now I hear only 'Jesus Loves Me.'"

First the children, then the home, then the church. This is the story in thousands of cases in Korea, as in other countries.

#### Class for Korean Women

**A**BOUT nine hundred Korean women came to Pyeng Yang to study in the general class in March. There are old women and young, middle-aged women and girls, women in silk and women in coarse cotton, women with bundles on their heads and babies on their backs, women footsore from many weary miles of rough roads, alone and in groups of two, four or half a dozen, all pouring into the Bible Institute on the opening day. There a committee of Korean women meets them and helps them to find homes, as the school dormitories accommodate but a few. Any woman from the two hundred and seventy odd groups under the care of Pyeng Yang station of the Presbyterian Board may come to the city at this time, have ten days of Bible study, see all the foreign ladies and get the inspiration which comes from worship and communion with a multitude of believers. All are country

women, a class for city women being held later, and all pay all their expense of board and travel, as well as a small tuition fee.

The beginners are taught reading, Mark's gospel and a Bible catechism. A certificate is given for good work, which is handed in the next year and admits to the next higher division.—*The Korea Mission Field.*

#### Devil Worship in Chosen

**D**EVIL worship among the Koreans is not a definite form of religion and is more or less difficult to explain. Two classes of devils are worshipped—one class supposed to be malicious, the other of a more kindly nature. Many things are done to propitiate them, even to the trimming of hats and providing fans for these demons.

One Korean discovered a number of weasels loitering about his home, and after calling in all his friends to talk over the unusual occurrence, he decided that its significance was that he was soon to become a very wealthy man. With the hope of this great wealth, he felt so kindly disposed toward the weasels that he built a house to accommodate them and every day prepared rice and food for them. But feeding weasels as well as his own household proved an expensive undertaking, and instead of becoming a rich man, he found himself getting poorer. It was then that he heard of the "Jesus doctrine," and both he and his wife accepted it. After a time they invited a number of their Christian friends to help them burn all their devil possessions and now, with all traces of devil worship cleared away, they are finding joy in attending Christian services regularly.

#### CHINA

##### Missionaries and Democracy

**W**HILE missionaries do not meddle in politics, it is true that the American missionaries in China are among the most active forces working for a true democracy. One would suppose that the soldiers would destroy the lives and properties of mis-

sionaries, but it is cause for devout gratitude that both parties look upon them as friends, and in many cases they have been used as mediators. It was in the compound of the Reformed Church Mission in the first days of the fighting between northern and southern soldiers around Yochow, Hunan province, that 3,000 women and children sought refuge. Later Mr. Beck reports that ten thousand found refuge in the temporary sheds on the Yochow compound, and were fed.

One of the cheering facts amid the warring factions is the widespread readiness to hear the Gospel. The missionaries have been brought nearer to the life of the people, and in the time of intense suffering their message has been more welcomed than in the days of prosperity. These are the tidings that come from the field: "The door stands wide open for evangelization of all kinds. There is great willingness to listen and less opposition than ever before."—*Reformed Church Messenger*.

#### Encouraging Things in China

**T**HE Rev. C. Y. Cheng, one of the editors of the China Mission Year Book for 1917, speaks of three encouraging features of the present situation: (1) Chinese Christians are more and more realizing their responsibility as Christians to serve the Church, and laymen in particular show greater keenness in evangelistic work; (2) there is a growing sense of co-operation and unity within the Church; and (3) churches and missions, Chinese and foreigners, have never been more friendly and have never understood each other's point of view better. This has resulted in a growing mutual respect.

#### Great Suffering in China

**I**N any other days than these, when stories of misery are coming in from all over the world, more attention would be given to the plight of the people in North China, where the

missionaries are fighting both typhus and pneumonic plague; and seeking to care for the sufferers from the floods of last season. The British and American ministers have sent the following telegram to mission stations throughout China: "Conditions North China country district rapidly becoming desperate. People eating leaves, bark, straw, corn-cobs. Fuel scarce, roof timbers and fruit trees used instead. Animals dead or sold. No grain for spring sowing. Robberies increasing. Children abandoned, sold, drowned. Committee appeals Chinese Christians raise \$50,000, and help raise \$50,000 more from others."

Rev. Emery W. Ellis, of the American Board, writes: "The great plain of Chihli has its thousands starving and its tens of thousands going about begging and stealing. In thirty-eight chapel refuges 1,600 people are being fed and many of them are being taught the Gospel at the same time. Great need and opportunity seemed to unite in this relief work. We have been granted funds permitting 2,500 people to be fed, perhaps a hundred of whom are feeble old men, the rest women and children. The crowds of kneeling women appealing for food made a sight never to be forgotten, and the satisfaction of those who have millet gruel to eat is gratifying to see."

#### Symbolical Language in China

**"T**HE missionary who not only can speak the Chinese language, but who is deeply conversant with its written symbols as well, has an additional and most valuable means of approach to the Chinese heart," says Rev. Obed S. Johnson of Canton, in *The Missionary Herald*. He continues:

"The symbolism of the Chinese character is a source of constant surprise and delight. For instance, the sun and moon in close proximity indicates brightness; a man standing by his words denotes faith or trustworthiness; when death and the heart are in combination, there is forgetfulness; when the pencil speaks, the result is a

book; fire under two pieces of wood indicates a blaze; a knife near skin means to slay; ten words or remarks imply a scheme; to seize or capture a woman implies getting married; a rat and a hole signifies escape; growing rice and a knife stands for profit; three carriages in a heap spell a crash, a calamity; while a dog, given an extra mouth, would quite naturally bark. It is even more interesting to note that, to the practical Chinese mind, the idea of poison was conveyed by the mother or woman of the house, upholding power and sovereignty; that the idea of peace was conveyed by one woman under a roof; and that the ideal emblem chosen to represent the Chinese home, or household, is a pig under a roof. Such examples might be multiplied indefinitely."

#### The Outbreak in Yeungkong

**FIGHTING** in Yeungkong, South China, between the local troops and some northern soldiers had led to such a serious situation that the missionaries there sent to the American Consul in Canton for help. An American gunboat, then in Hongkong, was sent to their relief, and Rev. Charles E. Patton, of the American Presbyterian mission in Kochou who was one of the two missionaries in the party, describes what happened:

"A sad sight enough the city presented. Every shop had been looted, the doors shattered and patched up with bits of box boards. Bullet holes were everywhere. The streets were almost deserted, the people having fled to the country, and they looked more like horse stables than anything else. The fine big church building was a pile of broken bricks, a complete wreck. The situation had been very grave a few days before. Just then the Cantonese army had driven the Northern troops of Lung Chai Kwong beyond to the Kochou region.

"There seemed to be several supposed 'causes' of the outbreak, no one in itself being important, but all concurrent and contributing to the unfortunate outcome. The whole affair

was evidently the outgrowth of some small misunderstanding on the part of a rough element among the Cantonese soldiers, whose conduct was disavowed and reprimanded by their own commanders. At one time there had been over a thousand refugees on the mission compound. The marvel is that when all else was looted and overrun, this spot escaped so well."

#### Interfering With Idol Merchants

**A**N incident in China reminds us of Demetrius and his fellow-craftsmen in Ephesus whose trade was interfered with by the preaching of the apostle Paul. A Chinese woman came to the Methodist missionaries in Hinghwa saying:

"You Christians are despoilers—taking away our trade and leaving us to starve. Before you came with your songs and prayers I was earning twelve cents a day making idol paper. All the women of our village are making idol paper day and night, so that the fame of this place has gone over the country. . . . Christianity may be good if you are rich, but what of us in this village? You tell us not to make idol paper, that it is sin—but what else can we do?"

Mrs. W. N. Brewster writes that she needs money—capital to start a new industry for the women of the village. If it is weaving, there must be looms and material supplied, wages for apprentices and teacher. Not until the Truth is combined with economic freedom will the people of China be free.

#### A Chinese Student's Testimony

**T'AO WEN TSUNG**, a student in Nanking University, writes of his decision to follow Christ: "For about four years my heart has been a battle field. Jesus Christ and Satan have struggled for possession of it, and Jesus has won the victory. From this time forth, I am a follower of Jesus. I have not come to Him because of some improper benefit which I expect to get from Him. If there is any-

thing I despise, it is the man who is always asking, 'What can I get out of it?' I have come to believe in Jesus largely through the study of a book by Prof. Jenks, of Cornell University, entitled 'The Social Principles of Jesus Christ.'

"I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that we should love all men as ourselves. This principle is clearly brought out in the book mentioned. In addition to this, in my study of history, I have noticed that the leaders and philosophers and scientists, that is, a large proportion of them, are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, His teaching and His Church. . . . Fellow students, I most heartily commend to you Jesus Christ."—*The Christian Observer*.

#### The General's Wives

IN whatever field they meet the problem, missionaries uniformly insist that candidates for baptism with more than one wife shall give up all but one before they can be admitted to church membership. General Wu of the province of Kiangsi, China, is a famous man and a Christian. But unfortunately, though an ardent supporter of the Methodist Episcopal Church, he is not a member because he has two wives, neither of whom he is willing to give up. Both the women and all of his children have been baptized, but the general explains his position by saying, "One of these women is the mother of my children; I cannot desert her. The other is young and beautiful, and I love her." So the old general contents himself with holding preaching service for his troops on Sunday and doing mission work during the balance of the week.

#### Prayer With a Magistrate

IN his country tours Rev. Charles E. Scott of Tsingtao has had some extraordinary experiences with Chinese officials, which have been referred to the *Review*. He tells the story of a call on one of the county magistrates, "a very wide-awake man, keen-eyed and eager. He spoke English fairly well and knew considerable of world politics. I talked to him earnestly about Paul, and he surprised me by his assertion of belief in the true God and praying to Him and seeking His guidance in making his decisions as a magistrate, and trying to render those decisions according to a good conscience. As the conversation progressed about things spiritual he seemed really eager as to how to know the will of God. I pointed him to John 7:17, showing that assurance is not so much a matter of learning as being willing to follow God's teachings as laid down in the Bible. Then he pulled out a fine edition of the New Testament and we talked over several passages relative to Paul's great choice. Finally he asked me to pray with and for him, which I did, while several secretaries and henchmen peeked through the door and listened eagerly.

"The evangelist and pastor who accompanied me were amazed to see this spirit in the magistrate. Inasmuch as we came to ask him to give his support to establishing a chapel in his city, you can imagine the amazement and delight of these two Christian workers."

#### MALAYSIA

##### Opium Trade Not Dead

THE opium trade is by no means dead as yet, and the morphia trade is increasing and working great ruin in the Far East, according to Rev. E. L. Thwing of the International Reform Bureau. Officially the opium trade, from India to China, has come to an end, but a report was published last year in Bangkok, Siam, that an agreement had been made with India to sell opium for five years to Siam,

Singapore, Malay Federated States, Dutch Indies and Hongkong.

Dr. Thwing has visited this year all of these places, and has been surprised at the great extent of the opium trade, and the large number of opium smokers. In 1915-16 the largest item of revenue in Siam was from opium, being more than from all of the customs and land tax combined. In the Dutch East Indies, the profit to the Dutch government in 1916 was over \$12,000,000, an increase of 100 per cent. in ten years. The increase in the capital, Batavia, for the year 1915-16 was 41 per cent. With its many opium dens, Batavia is one of the worst opium smoking cities in the world. Opium is distributed freely to the thousands of people throughout the islands, and it is claimed that it is simply to meet the demands of the Chinese. During last March Dr. Thwing visited the large centers of Chinese in Java and Sumatra, and without exception the Chinese voted at their public meetings to ask that the trade stop. This has also been done in Siam.

#### A Chain of Hospitals Planned

**T**HE American Methodists in Java are planning for a series of missionary hospitals to be scattered over the Netherlands Indies, manned by a capable surgeon and staff working in co-operation with an evangelist; the doctors to meet the physical need of the people and the evangelist with his staff of native preacher-teachers to follow up and clinch the work of the medical missionaries. Most of the money for building the hospitals, as well as subsidies for salaries of nurses and physicians can be obtained from the Dutch government. The problem, therefore, is not money but men.

Ninety per cent. of the people of Java are diseased in one way or another, according to the estimate of E. W. Allstrom, missionary teacher from Soekaradja, Java. Before we can teach the people the love of God we must make them believe in the love of man through ministering to their diseased bodies.

## INDIA

### A Social Service Exhibition

**T**HE subject of social service is one that has made an increasing appeal to Indian students, and this has perhaps been especially true in Bengal. The growing interest in the subject was expressed in a social service exhibition held in Calcutta last spring.

The secretary of the Bengal Social Service League and the secretary of the College Branch of the Young Men's Christian Association were joint secretaries of a committee, selected from prominent citizens whose enthusiasm for social service is acknowledged, and formed for the purpose of holding a Social Service Exhibition during the Easter vacation. Charts, photographs and models were collected, and such subjects as sanitation, personal hygiene, child welfare, education, temperance, economics and co-operation dealt with. Several lantern lectures and demonstrations were also given, and the exhibition met with very well deserved success. It was visited by over 5,000 people.

The Exhibition Committee is a separate body, independent alike of the Bengal Social Service League and the Y. M. C. A. The exhibition over, it still remains a permanent independent body, whose functions are to store, to prepare and lend charts and to promote future exhibitions.

### Encouraging News from India

**R**EV. ALDEN H. CLARK of the Marathi Mission of the American Board brings an optimistic report of conditions in India. He states that the church is on the verge of a mass movement towards Christianity in the Marathi field, and needs only the money and the men to bring it to pass. Such a movement would be more significant than those in North India from the fact that this work lies among the energetic and thrifty farming class rather than among the outcasts, as in the north. These farmers are already convinced of the truth of Christianity and might speedily be

brought over if they had the proper attention. One native pastor told Mr. Clark he could receive 1,000 converts each year, if he had teachers for his villages.

Mr. Clark estimates the Christian population of India at 5,000,000, a growth of 1,500,000 since he went out thirteen years ago. He finds a corresponding development of character and ability in the Indian Christians. In self-expression, in powers of leadership and in the willingness to support their own institutions they are gaining in a way to gratify the supporters at home. He prophesies that India, with her rich intellectual endowments and her mystical qualities, when properly disciplined by western education, will make a noteworthy contribution to the Church Universal.

#### A Padre's Message to Americans

ONE of the most devoted workers in Meerut District, India, is a district superintendent known as "Padre Gordon," who was born a Moham-medan. He supervises a district forty miles long by twenty wide, with thirty-two preachers under him and five hundred villages to look after. In the last five years he himself has baptized five or six thousand converts.

Asked what he would like to send as his message to his fellow-Methodists in America, he replied:

"We always pray for you; we are thankful for the help you give us both in money and in missionaries. We are also thankful for the help of Jesus Christ. We are all merely helpers with Him. The big work of breaking up the ground has been done by the missionaries. May the light of Christ fill all India! Surely India, with your help, will become entirely Christian. We give you our salaams."—*Christian Advocate*.

#### Hindu Religious Ideas

"AS far as language goes, many passages from the Hindu writings might have been written by Chris-tians, and can be appropriated by

Christians," writes Professor John McKenzie of Wilson College, Bombay, in the *International Review of Mis-sions*, "but once we go beneath the terms to the connotation in which they are used and the system which they represent, what seemed identical is seen to be separated by an impassable gulf. The present-day religious *dilet-tante* who dabbles in Eastern mysticism enthusiastically quotes the sayings of Hindu sages on purgation, union with God and so forth, sublimely uncon-scious of the essentially unethical conception of purity and communion with God that form their background. As illustrating the influence of the Hindu religious mind at its best, in its contempt for wealth, place and power it sets an example to a world that has been far too slow to accept Christ's transvaluation of values; its ethical weakness stands revealed in the absence of any sense of sin."

#### The Hindus Were Interested

THE baptism of some Brahmin boys in the holy Hindu city of Madura, so aroused the non-Christians that the missionaries, going into the city afterwards, at first feared that meetings might cause riots. Instead of this, such crowds of interested people came that it was necessary to secure a larger meeting place. Interest was so intense that the leaders of the opposition were unable to accomplish anything, and Christianity became the vital issue throughout the city. The Christian workers have found many inquirers as a result of the meetings.—*Methodist Centenary Bulletin*.

#### Buddhist Methods in Ceylon

A MOVEMENT in Ceylon which has done much to revive interest in Buddhism is called "The Sinhalese National Movement." The leaders identify Buddhism with Sinhalese patri-otism, and urge upon the people that loyalty to the nation implies loyalty to the religion. Christianity is described as alien. One chief aim of the movement is to popularize Budd-hism, and Christian methods are being



closely followed. Formerly Buddhist leaders showed no interest in education. But under the stimulus of this new movement, and with the help—especially the financial help—of European and American theosophists, these leaders, during the last twenty-five or thirty years, have opened opposition schools in a great many villages where Christians were already teaching. Frequently, when the Christian school has been ruined and closed, the Buddhists have also closed their school and left the village without any means of education. Buddhists are also opening opposition Sunday-schools wherever Christian Sunday-schools exist. They have open air services and preaching halls where Buddhist preachers conduct services, with a sermon, very much after the manner of Christian services.—*The Australian Missionary Review*.

### MOSLEM LANDS

#### Reconstruction in Palestine

ONE of the results of the British occupation of Palestine is the reconstruction work. The Church Missionary Society asks for \$50,000 for the restoration and equipment of damaged and looted hospitals, and \$75,000 for rehabilitating the general work of the Mission. The *Gleaner* summarizes some of the special needs:

"Our hospitals at Gaza, Jaffa, Nablous and Salt must be restored, equipped and re-opened as opportunity offers. Already, at the request of the military authorities, work has been resumed at Gaza (in tents), and the hospital at Jaffa will be re-opened immediately, to provide against the spread of epidemics among the people. The hospital at Gaza being badly damaged, Dr. Lasbrey, who hastened up from Old Cairo hospital when the Turks were driven back, has been carrying on the work of mercy in tents.

"Then there is the educational side of the Palestine Mission to be provided for. As our army advances, the forty day schools for boys and girls in towns and villages scattered over the whole country, as well as the

boarding schools and other institutions, must be re-opened. When this work among the Christians of the country is revived and possibly extended, there is no saying what it may grow to in the days of unparalleled opportunity which are now upon us."

#### The Sunday-schools in Jerusalem

REV. STEPHEN TROWBRIDGE, the secretary of the World's Sunday-School Association for Moslem Lands, who has been doing such effective relief work in Jerusalem, writes of having visited there the Sunday-schools, which, as he says, "have pluckily held on during all the hard times under the Turks. The school at the American Colony has never missed a Sunday and the same is true of the Blind School under Miss Lovell, who is one of the two Englishwomen who stayed on through the three years of war; again and again the Turks threatened to take her house and turn her out on the street, but in each case God mercifully overruled the threat. Two Sunday afternoons I spoke to the girls in this school; it was a great inspiration to listen to their singing; they know English better than any pupils I have met in the Near East. The Arabic-speaking church founded by the Christian Alliance has also kept up the Sunday-schools, most of the pupils being Armenian refugees. The large German industrial orphanages maintain Lutheran Sunday-schools."

### EUROPE

#### Further Steps Toward Unity

REFERENCE has been made in the REVIEW to the First Interim Report of a committee appointed by the Archbishops of Canterbury and York and by representatives of the English Free Churches' commissions, in connection with the proposed World Conference on Faith and Order.

This report consisted of (1) a statement of agreement on matters of Faith; (2) a statement of agreement on matters relating to Order; (3) a statement of differences in relation to matters of Order which require fur-

ther study and discussion, and was intended not as a basis of reunion for Christendom, but to prepare for the consideration of such a basis at the projected Conference.

The Second Report carries out this idea and states: "The visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realized through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship."

#### Salvation Army and Germany

ACCORDING to a report received at the headquarters in New York late in July, the Salvation Army in Germany and Austria has been wiped out of existence by order of the Kaiser, not only because the organization was founded in England and was developed from that country, but because Salvationists from all over the earth are fighting under the various flags of the Allies.

There are over 100,000 Salvationists now in the trenches and bearing arms.

All of the orphanages, rescue homes, lodging houses, hospitals and corps headquarters belonging to the organization have long since been confiscated, and the Salvation Army as such has been put out of existence, so far as the Central Powers are concerned. Its members are scattered in many directions. They have not been permitted to communicate with their London headquarters since the war started.

#### A Protestant Teacher in Spain

CHRISTIANITY in Spain has been promoted by the daughter of the pastor in San Sebastian. Senorita Pepita Digon was a pupil of the Colegio Internacional and later studied to be a trained nurse in a London hospital. When she returned to San Sebastian two years ago, the City

Technical School advertised for a teacher of English, and Senorita Digon applied to take the competitive examinations. In spite of her being a woman, without one dissenting voice, the committee elected her. It was the first time that a woman had ever presented herself as a candidate for such a post. Later, the committee was informed that the young lady whom they had appointed was a Protestant, but in spite of strong opposition, the Senorita Digon was installed in the position, and for two years has held her post—a woman and a Protestant—in the City Technical School.

#### Returning Italians are Protestants

A RECENT visitor to Italy reports a conversation he had with a leading Protestant minister in Rome, which should encourage those who are engaged in home missionary work among Italians here. He says:

"I had remarked that our American churches were doing missionary work among the Italians coming to our shores, but that I had seen small results.

"Do not become discouraged," he said, "for you are building better than you know. Every Italian returning to his native land from America is a Protestant, converted through a touch with your atmosphere and institutions. When we go into a new community, we first inquire for some man who has been to America. With scarcely an exception we are able to establish a Sunday-school and church in his home. These men are the pillars of Protestantism all over Italy. The best missionary work we could do would be to send the people to America and then bring them back again. You will not be likely to establish any close connections between the Italians and your American churches. But keep up your work. When they return they are no longer Catholics."

#### A New Bishop in Athens

BISHOP MELETIOS METAXIS, the new Metropolitan of Athens, whose predecessor was a pro-

nounced reactionary, seems likely to bring a new spirit of reform into the Church in Greece. He stands above all for the autonomy of the Greek Church. He aims at the restoration of the old synodical system—the system which anticipated the representative constitution upon which the peoples of civilized Europe pride themselves.

The present administrative system must go—a system imposed on the church from without, according to which not all the bishops meeting together in synod, but only a certain number selected in rotation or otherwise, carry on the administration of the church.

As for the clergy, he longs to see the day when no one will be able to reproach them with lack of education, and to this end the monasteries must be recalled to their first object. They must once again become schools of prayer and theological seminaries, and no longer be degraded to "academies of craftsmanship." To the Synod of Athens is assigned the care of the scattered orthodox communities abroad, and foremost among them are those in the United States; one of its first acts will be to send to the Greeks in America a bishop "capable of contributing to the higher appreciation of the Orthodox Church."

#### NORTH AMERICA

##### President Wilson and Missions

A MISSIONARY of the Woman's Foreign Missionary Society, now on furlough, addressed a letter to President Wilson, in which she asked the question:

"Do you agree with me if Missions have justified their existence, this is a time when they should not only be maintained *in spite* of the war, but urged on *because* of the war?" She received the following reply, dated at the White House, December 5, 1917:

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are

many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued . . . at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort. . . .

"Cordially and sincerely yours,  
"WOODROW WILSON."

##### Sunday-school a War Necessity

AT the quadrennial convention of the International Sunday School Association, which was attended by more than 2,000 delegates from over forty states and provinces, it was reported that the total membership of the schools of the association, which embraces the North American continent, is 20,649,797.

Rev. Dr. W. O. Thompson, president of Ohio State University, was elected president for the next quadrennial.

Among the speakers was Marion Lawrance, who said in the course of his address: "The present conditions on our continent and in the world are such as to constitute Sunday-school work a war necessity. We all gladly contribute to the war relief agencies for the comfort and efficiency of our brave boys in khaki. They deserve it all and more than we can do. We must not forget, however, that ten boys between eighteen and twenty-five remain at home for every one who goes to the front, to say nothing of the millions of younger boys and girls and children. The future of the nation depends upon the moral and religious training of these young lives."

##### The Kennedy School of Missions

THE officers of the Kennedy School of Missions, Hartford, Conn., state that the enrollment during the last session has been the most encouraging in the history of the school. Next year special lectures are to be given by Prof. D. J. Fleming of India, Dr. H. Karl W. Kumm of Africa, on the History of Christianity in Africa. Mrs. Agnes Leaycraft Donohugh, M. A., will lec-

ture on African Native Life, including customs and social organization. Miss Jean Kenyon Mackenzie will discuss work among the women of Africa. Rev. James Dexter Taylor, D.D., of Natal, reviser of the Zulu Bible, is also announced. The other courses continue as usual.

### Doukhobors Going Back

**T**HE announcement that Peter Verigin, the leader of the more than 10,000 Russian Doukhobors, has declared his intention of returning to Russia with his followers, has caused a sensation in Canada. Fifteen years ago the illiterate peasant "spirit-wrestlers," as their name implies, were disliked as religious fanatics, who herded together in community houses, and, though peaceable and industrious peasants, refused to conform to Canadian laws and regulations or to accept nationality. But the Canadians have found out that they are good colonists, if poor citizens.

Brilliant, in British Columbia, is one of the great Doukhobor centers and the socialist's Utopia. Here the community is wholly self-contained and in contrast to the modern city, there are no anxieties concerning the source of the next day's needs. There are evidently no divisions between "mine" and "thine," no jealousies or envy over the possessions of another, for no man is richer than his fellow. One member of the executive does all the outside selling and buying, and all moneys received are turned over to the treasury. Money has no purchasing value within the community. All the necessities of life are doled out without it by the various departments in charge.

### LATIN AMERICA

#### Plans for Cooperation

**I**N his valuable booklet on Latin America, Rev. S. G. Inman enumerates among the factors favorable to missionary effort the attitude of increasing friendliness to North America, due in part to the war, and a growing hunger for spiritual things.

Among the difficulties, he places the indifference of the educated classes to religion, the fondness of the people for the forms to which they have been accustomed, and the tendency of those at home to generalize, as if all South America were one.

Among the necessities, Mr. Inman feels that, in the first place, the emphasis which has hitherto been laid upon preaching must be somewhat lightened and diverted into channels of social service. "Latin America needs a gospel of social power," and to this end the hearty co-operation of all forces, eliminating denominational emphasis, should be employed; particularly the scattering of forces in the education of future generations of workers must be avoided. Provision should be made for reaching the people through native workers thoroughly trained. And further, close touch must be kept between the foreign field and the home base. At home the directors must send level-headed and open-minded men to the field; and must have confidence in the recommendations and follow out the suggestions made by those who know the conditions. Especial care must be taken not to awaken antagonism at the outset by injudicious polemics against Roman Catholicism, which is the state religion in all these countries.

### Gambling Outfit for Mission

**A** NOTED gambler, who came under the influence of the Gospel in the Presbyterian mission in Guatemala and was converted, confessed he was in fact nothing but a plain robber—that he had been robbing people through his roulette and fortune wheels. Naturally, he wanted to get rid of the implements of his nefarious trade immediately. He couldn't conscientiously sell them, so he decided to destroy them. But another thought came to him one day, and he brought the entire outfit to the mission and offered it for the purpose of teaching the sin and folly of gambling.

In front of a group of young men and women, the converted ex-gambler

took his machines apart and showed the young people how the magnets secreted inside could be operated at will by the owner, how the dice were loaded, and how in every way the fortune was turned to the benefit of the man running the game. The exhibit was an object lesson which no one could forget in a hurry, and the outfit is now the property of the mission.

#### An Argentine Philanthropy

THE report that comes from Tres Arroyos, Argentina, that an evangelical orphanage is being started, which is to be supported locally, indicates not only that a much-needed philanthropy is under way, but that the "evangelicals" have won the confidence of the town. The committee consists of members of the church, but when the people of the town heard about it they responded in a remarkable fashion. No less than three building sites were offered as donations, and at the end of the year £1,800 in cash was in hand. Nor was this all. A lawyer drew up the title-deeds free of charge; an architect contributed the plans and is supervising the building work as his donation; 25,000 bricks and a large quantity of other materials have also been given; while the railway company has offered to carry materials, freight free, and has presented old rails for the necessary girders. The mayor has promised a municipal grant of £200 a year towards the upkeep, and nearly forty children are awaiting admission. It will accommodate seventy. The foundation stone was laid in December, and the building is going up, the work being done by a member of the Juarez Church and his four sons. The cost will be about £3,500.

#### AFRICA

##### The Attitude of Moslems in Egypt

DR. S. M. ZWEMER sums up as follows the results of a questionnaire sent out to some forty workers in Egypt concerning the lines along which Moslems are thinking today:

"The war has made Moslems feel

very keenly that they are losing ground politically. It has thrown Christendom and Christ into their thoughts as never before. They are face to face with a new world situation which fills them with dread. . . .

"The battlefield has changed in Egypt within the last decade as regards the line of opposition to gospel preaching. Formerly the arena of the conflict was the Koran and Tradition; now it is the Bible. Moslems are trying everywhere to prove from our Scriptures the incorrectness of our teaching and are trying to read Moslem truths into the Christian Gospel. . . . The general opinion seems to be that at present there is a greater willingness to converse along religious lines and that the corruption of the Gospels and the stumbling block of the incarnation and the atonement are less referred to than formerly. . . . There is increasing interest in a comparison of the cardinal points that distinguish the two religions; increasing friendliness in the villages of the Delta is due, we are told, to their appreciation of missionary character and the Christian ministry of kindness."—*United Presbyterian*.

##### Sultans in Mission Schools

CANON R. H. LEAKEY, of the Church Missionary Society, who last year took up his residence at Bukoba, in the county of Buwaya, in German East Africa, says that it is divided into nine sections under "sultans," who resemble the county chiefs of Buganda, save that the office of the former is hereditary. Three of these "sultans," who are minors, have been sent to school in Buganda—two of them to the Kampala high school of the C. M. S., and the third to a Roman Catholic school. Of the others—one, the Sultan of Kiziba, is under Protestant instruction for baptism, two have professed to join the Roman Catholics, and one is a Roman Catholic, baptized in Budu some years ago. Since Buwaya has come under British rule there has been a real movement towards Christianity, and Canon

Leakey is constantly being asked for teachers. But they need to be educated men.—*C. M. S. Review.*

#### Methodist Work in East Africa

“WE have been fighting against great odds,” writes Rev. P. W. Keys of the M. E. Mission in Inhambane, East Africa. “Storms and heavy rains have continued through more than twelve weeks. There will be no crops and thousands of people will be compelled to live on leaves, roots and herbs, such as they will be able to find in the forests.

“The great hope for the evangelization of Africa lies in the children. As we bring the message of repentance and salvation to crowds of heathen people, or even now and again to individuals, we often find the older people saying, ‘I am too old now. I couldn’t change my life, for I am so accustomed to heathen practices.’ But even when we fail to win the older people, we usually find them not only willing but anxious for us to take their children and teach them the ‘Way to believe.’ And that is just what we are trying to do. Hundreds of such children are now in our schools, mostly in the out-stations. In a short time they go about as far as the native teacher can carry them, and they are now clamoring for something more than our present equipment affords.”

#### War Time in Nyasaland

“WE doubt whether it is in the power of anyone at home,” says the quarterly *Tidings* of the English Industrial Mission in Nyasaland, “to measure the demands upon the European and the native populations of Nyasaland which have been made by the war. In newspapers lately received from Africa it is stated that no less than 167,000 natives have been called up for the transport service, and though the whole of these have not been taken from Nyasaland, we have to face the fact that many of our most reliable native helpers have gone, in addition to the white missionaries, who are being held in government service.

It has become difficult to keep the schools supplied with teachers, while, notwithstanding all the efforts of the missionaries, any adequate visitation of the schools is a physical impossibility. This last is a factor of the utmost importance, for even the best native workers are apt to get slack and discouraged in the absence of effective supervision.”

#### “New Africans”

“THIS huge industrial center of Johannesburg is a mighty force in the transition of the blacks from the simple communal life of the tribe to the individualism of modern times,” writes Dr. F. B. Bridgman in the *Missionary Herald*. “How to help them make readjustment to the new order is a problem as fascinating as it is difficult. Under native custom, marriage is a tedious, round-about, go-between affair—months of negotiations as to the cattle to be paid, and then years to find the cattle before you get the girl. Think of the shocking directness of this ‘ad’ by a young Zulu, in the last native paper on my desk. I copy the wording, which is in English:

“WANTED—Smart, respectable, attractive young Lady to correspond with a gentleman in good situation (£10 monthly), very good home. View, Matrimony. Please write for his photo with strict confidence to “Chef,” P. O. Box 1624, Johannesburg. Applicants must not be over nineteen years of age.”

“How’s that for the new native! And now, in this morning’s paper, prominence is given to a native boycott of certain stores in a large section of the Rand. The boycott is well organized, with pickets posted about all the tabooed shops.”

#### ISLANDS OF THE SEA

##### Films of the Philippines

SUNDAY-SCHOOL life in the Philippines is being brought vividly before home audiences by some fine moving pictures which have recently been taken by Rev. J. L. McLaughlin, Sunday-school Secretary for the Phil

ippines, representing the World's Sunday School Association. The first film shows the large city school, and the country "barrio" Sunday-school. Teachers are pictured as they leave the morning church service and then proceed to some outlying station to conduct a Sunday-school. They take with them the needed lesson supplies, as well as the baby organ. The large adult Bible class in Manila is seen as the members marched out at the close of their session on the day when 717 were present. The class began with but twenty and after calling themselves "We Brothers of 99" started to grow. One of the thrilling parts of the film is when the audience sees the special train of Sunday-school delegates on their way to the great convention in Manila. Sunday-school parades are shown, as well as games of the children and many native scenes. That film closes with a fascinating "Thank you" by a little Filipino girl, who is expressing appreciation for all the help given by the Sunday-school friends in America.

#### Difficulties in the Tagalog Bible

**G**IVING the Word of God to any people for the first time in their own tongue always means a great deal of painstaking work. For instance, it took almost unlimited patience to put the English Bible into Tagalog for the Filipinos. There are many words in English and Spanish which have no equivalents in the dialects spoken in the Philippines, and when dialect fails, the translator is compelled to substitute Spanish or English words. Also, the lack of uniformity in the meaning of words is a big obstacle. In Tagalog a word that means "blue" in one town, in the next village will mean "gray." The word meaning "cup" will also be misunderstood as "jar" or as "jug." "Prophet" may be totally misunderstood as such five miles away, and will there mean "wizard" or "fortune teller."

The American Bible Society decided to revise its edition in 1911, completing the task by the revision of the Old

Testament in 1914. It was not an easy task, for the Japanese type-setters did not know a word of Tagalog, and made thousands of mistakes both in the print and in the references; and it took steady reading of proof, eight hours a day for six months, to finish.

#### A Pioneer Japan Missionary

**O**N July 4th Miss Julia N. Crosby died at the age of eighty-five in Yokohama, Japan. She was one of the first of the women missionaries to that country, being associated with the Hepburns, Ballaghs and other workers of the pioneer days. She was the oldest lady missionary living on the field.

Miss Crosby, with two associates, Mrs. Samuel Pruyn and Mrs. Louise H. Pierson, both widows, arrived in Japan in July, 1871, under the auspices of the Woman's Union Missionary Society of America. A day-school for girls under another mission had been started, but these ladies opened the first Girls' Boarding School in the Empire. This boarding-school, now known as Doremus School, is located at 212 Bluff, Yokohama. For many years Miss Crosby was superintendent of the Japan work.

#### OBITUARY NOTES

##### Harvey C. Olin

**H**ARVEY C. OLIN, for twenty-one years treasurer of the Presbyterian Board of Home Missions, died July 3rd, in the Lakeside Hospital of Chicago, aged 65. Mr. Olin, who had been ill for nearly two years, went last year to Chicago, to be under the care of a medical friend in Lakeside Hospital. In a memorial meeting of the Home Board, July 5th, the speakers mentioned particularly Mr. Olin's great sympathy with the missionary on the field. A well known worker among the Indians and another worker in Alaska spoke of his ready response to every call. To an office associate he frequently remarked in discussing home mission problems, "We must look at it from the missionary's standpoint."

# THE MISSIONARY LIBRARY



**The Gospel in a Working World.** By Prof. Harry P. Ward. Illustrated, 12mo, 260 pp. Missionary Education Movement, New York, 1918.

This is the leading Home Mission study book for the year. It is filled with facts and incidents bearing upon the relation of labor to capital and laboring classes to the Church. The subject is worthy of thoughtful and prayerful study and there are many labor problems that the Church has never seriously undertaken to solve. Prof. Ward does not propose a remedy for our social ills, but he points out some lines on which the Christian Church should build a constructive program. He begins his study by an argument in favor of a man's right to live—the dangerous employments, occupational diseases, preventive measures, remedies and compensation.

Prof. Ward next studies the "day's work" and shows the unfairness of child labor, long hours and excessive fatigue or unhealthful surroundings; the effect of over-worked parents on the home and on children, born and unborn. "Continued excessive labor results in general moral degeneration. The sex instinct is coarsened and depraved," and the thirst for intoxicants increases. The lowest gratification of the forms of animal appetites is the pleasure to which worn-out workers turn. They cannot enjoy intellectual and spiritual recreation—therefore the Church has no real hold on them and no opportunity to train them. What can be expected from the employes in 491 stores in Chicago where women frequently work 70 hours a week?

The third topic under discussion is "The Pay Envelope." The wage problem has always been present with us and no doubt always will be. How much must a man have to keep in health and support a family? How much must a girl or woman be paid to support herself without making poverty a temptation to sin? What is the

relation of wages to prices and to profits?

Other subjects discussed are "Strikes—the War of Labor Against Capital;" "Master and Man," or the relation of employe and employer; "Men and Things," or relative values of the laborer and his product.

Prof. Ward is inclined to emphasize the prime importance of social Christianity, but he rightly holds that the Church and Christians are accountable for their attitude toward laboring classes and the conditions that make Christian living difficult, if not impossible. He looks upon this territory in industrial fields as new territory for Home Mission work. Ministers and Christians of all classes have clearly a responsibility for the solution of these labor problems. If they fearlessly espouse the cause of justice and mercy, they will have greater influence in leading men to the God of all justice and mercy.

Prof. Ward's study book challenges the attention of Christian people. They may not accept all his statements as indicative of prevailing conditions, and may question some of his conclusions, but his facts must lead us to consider anew our responsibility for present conditions and lead us to seek a remedy.

**Underwood of Korea.** By His Wife.. Illustrated, 8vo, 350 pp. \$1.50 net. Fleming H. Revell Co., New York, 1918.

Horace G. Underwood was one of the pioneer missionaries who "made Korea famous." He went to the "Land of Morning Calm" in 1885 as a missionary of the American Presbyterian Church. For over thirty years he labored there—itinerating, teaching, translating, founding churches and schools, and finally before his death seeing the inauguration of two desires of his heart—a Union Bible School and a Union Christian College.

The life of Dr. Underwood in Ko-



rea was full of thrilling incidents. He was there and was in intimate touch with the court during the China-Japan war, the establishment of the Japanese protectorate, and the Russo-Japanese war. He saw all the great political, social and religious changes take place and helped to develop the Christian Church from nothing to a remarkable body of self-supporting, evangelizing Christians.

Mrs. Underwood's description of her husband's character and career is full of human interest—not an idealistic sketch, but with facts that show both strength and weakness. His British ancestors passed on to him a goodly heritage and his early training fitted him for the mission field. At the age of four Horace Underwood resolved to become a missionary. After his seminary course, at New Brunswick, N. J., he decided to go to India, but when Korea was opened up to the Gospel a student's paper on the "Hermit Kingdom" turned him to that field.

The story of Dr. Underwood's life in Korea is of intense interest and worthy of careful reading. The trials of pioneering; the methods by which success was attained; the opportunities offered by royal favor; the difficulties due to political complications; the foundation-laying in Bible work and education—all reveal missionary life and the secret of success in Korea. In this biography we see the best side of the hero's character and discover what one consecrated missionary can accomplish.

**The Development of Japan.** By Kenneth S. Latourelle. 8vo, 237 pp. \$1.50. The Macmillan Co., New York, 1918.

This concise history of Japan records the progress from the earliest times until 1917—from the age of obscurity, through various stages of transition and struggle to the emergence of the nation as a world power and the leading people of Asia. It is chiefly valuable as a record of outstanding facts relating to the political progress of the empire of the Rising

Sun. The bibliography is very complete and opens the way to further study.

**Armenia—A Martyr Nation.** By M. C. Gabrielian. Illustrated, 8vo, 352 pp. \$1.75 net. Fleming H. Revell Co., 1918.

The history of Armenia for the last 100 years has been one of massacre.

The tragic story is here told by a member of the martyr race who was educated in the American Mission, Marsovan, in Princeton Theological Seminary and Jefferson Medical College, Philadelphia. The book combines a description of Armenia, a history of the Armenian people and their religion, the political situation in Turkey, the story of Protestant Missions among Armenians, the massacres of 1821-7, 1843, 1860, 1877, 1893 to '95, 1908 and 1915 and '16, and the relief work conducted by Americans, British and Russians.

While not as discriminating as some other volumes by those able to write more dispassionately, this is the most complete history of the Armenians that has appeared. The author is naturally bitterly anti-Turkish and overlooks many of the faults of his people, but no civilized man or woman can read this story of hardship and suffering without being moved with indignation at Turkish cruelty and European diplomacy. The time has come to end Turkish misrule and to rehabilitate Armenia.

**The Fulfilment of a Dream of Pastor Hsi.** By A. Mildred Cable. Illustrated, 12mo, 268 pp. 5s net. Morgan & Scott, London, 1918.

Pastor Hsi, the Chinese scholar and opium smoker who became a Christian, has become known to many through his life-story written by Mrs. Howard Taylor. His dream showed him a tree, cut down but sprouting again and becoming stronger than before. The tree was the Hwochow Church, the story of which is here told with many charming and intimate touches which reveal the inner side of missionary life and prove the working of God's power in re-

mote places. Pastor Hsi died in 1896; four years later came the Boxer uprising, when Hwochow missionaries were murdered, but the native Christians were marvellously preserved. The story that follows is well worth a prominent place in missionary history.

**Honey Bun, Others and Us.** By Irene H. Barnes. 8vo. Illustrated. 1s 6d net. Church Missionary Society, London, 1917. .

Missionary play books for little children are not many. This one is a bright, readable story of a bear, an elephant, a monkey and a tiger. It has patterns for cutouts and ideas for making useful things. Between the lines it is a real live missionary story.

**Home and Foreign Fields.** The Missionary Journal of the Southern Baptist Convention. Edited by G. S. Dobbins. 50 cents a year, Nashville, Tenn.

This is one of the most attractive of the denominational periodicals. It is a great improvement on the ancient *Foreign Mission Journal* and *The Home Field*. With fine illustrations, large pages, good type, readable articles and up-to-date news, it sets an excellent standard for religious periodicals.

**Heroes of the Campus.** By Joseph W. Cochran. 12mo. 167 pp. 60 cents net. Presbyterian Board of Publication, Phila., Pa., 1917.

These live stories of live Christian young men will be an inspiration to any boy or young man. They include stories of Pitkin, the martyr; Kui Takahashi, the Japanese football star; Arthur Jackson, the physician; William W. Borden, the millionaire. These life stories are good reading and furnish many powerful illustrations for sermons to young people.

**Protest and Progress.** By Carolus P. Harry. 12mo. Illustrated. 162 pp. 50 cents, cloth; 30 cents, paper. 1917.

This book has been prepared for use in classes, particularly Lutheran, studying the Protestant Reformation in

connection with the Quadricentennial Celebration. It deals chiefly with the events of the sixteenth century, reviewing especially the political and religious movements, Luther's life, and gives brief accounts of other reformations.

**The Holy Scriptures.** A New (Jewish) Translation. 8vo. 1136 pp. Jewish Publication Society, Philadelphia, 1917.

This Old Testament translation is interesting because it is Jewish. The translators have taken advantage of Protestant scholarship and generally follow the revised version.

The Jewish translators have in some cases shown an apparent wish to avoid interpretations which support Christian claims.

In Psalm ii, 12, the passage, "Kiss the Son lest he be angry," etc., is rendered, "Do homage in purity lest he be angry and ye perish in the way." In Isaiah vii, 14, the new version changes "a virgin" to "the young woman." The Messianic names in Isaiah ix-xv are simply transliterated "And his name is called Pele-joez-el-gibbor—Abi-ad-sar-shalom." A footnote applies the titles of the Messiah to God. "They shall look upon me whom they have pierced" of Zechariah is translated: "They shall look unto me because they have thrust him through." Then a footnote gives, "That is, the nations."

**Standard Missionary Picture Roll.** For Home and Foreign Missionary Instruction in the Bible School. Edited by Sue Reynolds Staley. 3 feet by 2 feet 4 inches. \$1.00. Published by the Standard Publishing Co., Cincinnati, Ohio, 1918.

Eye-gate is an important entrance to Man-Soul. This large colored picture roll opens the gate immediately to facts relating to Home and Foreign Missions. The pictures are attractive and clear. The facts are well chosen and forcefully put. Hang the roll in the Sunday School or young peoples room and it will preach silently, continuously and effectively.



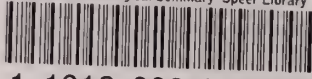
**For use in Library only**

For use in Library only

I-7 v.41

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9506